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ABSTRACT

The 3-part companion volume to the final report of the Education North Evaluation Project serves as a policy development resource book for anyone who must address questions of school-community relations. Part I focuses on the educational issues of concern to policy makers and their advisors in very remote, interracial, poor northern communities. Those issues fall into five categories: social (population explosion, housing, apathy, health), cultural (multiculturalism, prejudice), economic (resource development, seasonal employment), educational (purposes, priorities, community control), and political (distrust of government agencies, community organization and involvement, native movements). Part II presents seven strategic alternatives for use by senior level government to set the stage for the local improvement of the quality of school-community relationships. The strategies (local education society, community school, local control, curriculum development resource center, consulting and facilitating, community development and adult education) are explained along with their strengths and weaknesses. Illustrations of their use are included. Part III is an attempt to develop a contingency framework for selecting an appropriate strategy by assessing the community's leadership ability, maturity, and readiness for participation based on situational leadership theory. The volume also includes guidelines for developing an ongoing project similar to Education North. (SB)

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Planning Services

Alberta
EDUCATION

BUILDING SCHOOL-COMMUNITY RELATIONSHIPS IN NORTHERN COMMUNITIES

A Sourcebook of Policy Alternatives and Recommendations

by

E. J. Ingram and R. G. McIntosh

March, 1983

Department of Educational Administration

University of Alberta

Edmonton, Alberta

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E. J. Ingram

R. G. McIntosh

* * *

PART ONE

CHAPTER I

OVERVIEW OF THE SOURCEBOOK

This sourcebook is written as a companion volume to the final report of The Education North Evaluation Project.* Over a five-year period (1978-1983) the Education North project has field-tested a set of administrative arrangements to secure greater participation of citizens in the educational affairs of their northern Alberta communities. The experience gained in this project, supplemented by the reports in the literature of a variety of approaches to community-school relationship building, serve as the source materials for this work. The intent is to develop a policy development resource book for persons whose vocations or avocations call them to address questions regarding the relationship of school and community.

The Communities

A particular kind of community is the focus of this policy development sourcebook: the community of the North. We have in mind the kinds of communities which have participated in the Education North project. These communities -- Atikameg, Fort Chipewyan, Fort Vermilion, the Little Red River and Lac La Biche regions, Slave Lake and

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*E. J. Ingram and R. G. McIntosh, The Education North Evaluation Project: The Final Report. (Edmonton, Alberta: Planning and Research Branch, Alberta Education, 1982).

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Wabasca-Desmarais -- are typical of settlements in the vast, sparsely populated northern region of the province of Alberta and other provinces and territories of Canada. In one degree or another, the Education North project centres are remote communities: the closest of them is several hours by road from Edmonton, the capital city and nearest metropolitan community; the most remote are accessible only by charter aircraft many hundreds of kilometers north of the capital.

Most of these are inter-racial communities populated by Native Indians and non-Indians who live in close proximity and frequently send their children to the same schools, although their expectations for the schooling experience may diverge widely.

A third characteristic of these communities is the poverty experienced by many people, especially but not exclusively the Native peoples. There is relatively little paid employment in many of these northern communities. In some of these communities the majority of families are dependent on social welfare payments, and community life is sometimes lived beneath an almost palpable shroud of indolence, neglect and hopelessness.

These various characteristics -- and the social, economic, cultural and educational issues associated with them -- are discussed in Chapter II. The relationship of this material to the remainder of the sourcebook can be understood in two ways. First of all, the conditions and problems described in Chapter II motivate such efforts as Education North which seek to find better public policies for the administration of public education in the North. Secondly, these conditions and

problems, at one and the same time, call for solutions and also place limits on what it is possible to accomplish. For both reasons, they must be understood by the policy developer.

Strategic Alternatives

The point of view adopted in the sourcebook is that of the policy-maker and those who would advise policy-makers. By "senior government," we mean a public authority empowered to create certain provisions at the local level, in this case provisions relevant to the school-community relationship.

Within the context of the Education North project, "senior government" is of course the provincial government. But it need not be. These policy alternatives would be equally applicable to the federal schools operated by the Department of Indian Affairs and the communities they serve; or the schools and communities served by the territorial governments of the Yukon and Northwest Territories; or, indeed, the local communities served by the schools of the Northland School Division. In each case a senior government is "setting the stage" upon which local actors can work to build the relationship between school and community.

What precisely does it mean for a senior government to "set the stage" for community workers at the local level? This question can be answered by using the example provided by the government of Alberta and its Education North project. In this project there were four provisions which gave shape to the stage setting at the local level.

1. An interdepartmental steering committee, which also functions as a Minister's advisory committee, with membership made up of representatives of four key government departments or agencies -- Education, Advanced Education, Native Secretariat and Northern Development -- and citizens-at-large from the region served by the project

2. Operational guidelines, approved by the steering committee, for the organization and operation of the provincial and local projects, which give broad scope to the initiative of lay people and teachers at the local level

3. A provincial office which is staffed by persons capable of providing consultative assistance to persons working at the local level on community-defined activities

4. A formally organized society, recognized in law as having the authority to receive and spend public funds, with responsibility for initiating and supervising local project activities

These four provisions define the essential nature of the local education society strategy. The Education North project served as a field test of the degree to which the school-community relationship could be enhanced, in a number of specific respects, by the implementation of the local education society strategy in selected northern Alberta communities. In the companion volume to this sourcebook, the final report of The Education North Evaluation Project, this strategy is reviewed and assessed.

A wide variety of strategic alternatives -- with essential characteristics different from those discussed above for the local education society strategy -- have been reported in the literature. In different ways these strategies also "set the stage" for local actors bent on improving the quality of the school-community relationship.

These strategic alternatives --seven of them in all, including the local education society strategy -- are presented in Part Two of this policy sourcebook.

The Contingency Principle

If we have seven strategic alternatives, each with its own set of defining characteristics, but all a response to the same set of educational and social concerns, the obvious question from a public policy standpoint is this: can circumstances in a given community be identified which suggest that one particular strategic alternative should be selected in preference to another? This question is a reflection of what might be called the contingency principle.

Our answer to this question, which is worked out in detail in Chapter X, is an affirmative one. Based on the experience gained in the Education North project and the relevant community-school literature, it is possible to suggest the community circumstances in which one approach, rather than another, is preferable.

The Education North experience has been very helpful in this regard. Above we have described the Education North project as a field test of the local education society strategy as if this were a unitary approach to stage setting at the local level. Upon close examination of what happened in the Education North project, it is apparent that the local education society strategy is not a unitary approach at all, but rather a cluster of different approaches within a common framework as described above.

This "family" of strategies is discussed in some detail in Chapter XIII of the companion volume, the final report of The Education North Evaluation Project. Suffice to say in this context that, whether

by chance or shrewd insight, two variants of the local education society strategy, which we have named the project and the funding approaches, have proven to be uniquely suited to the communities in which they were implemented. The third variant -- the society-managed program approach -- was found to be inappropriate for at least two communities.

For policy purposes, the task suggested by these findings in particular and by the literature review in general is to find a way to identify relevant community characteristics and to relate these to appropriate stage-setting strategies. Said another way, the task is to write a series of "if . . . then . . ." statements: if a community shows characteristics X, Y, and Z, then strategy A would be preferred over B and C.

Chapter X of this sourcebook is addressed to this task.

Program Recommendations

Our purpose in writing this sourcebook is to provide a resource for policy developers who are called upon to assess the wide variety of citizen participation strategies which have been used in projects which seek to strengthen school-community relationships.

Our approach to this task has been:

a. to identify and discuss the social and educational issues affecting northern communities;

b. to present a series of strategic alternatives relevant to the resolution of these issues; and

c. to develop a contingency framework for relating community characteristics to the selection of appropriate strategic alternatives.

The final task addressed in this sourcebook is to develop the design for a community-school program which is a reflection of the understandings and insights gained in the work outlined above. In Chapter XI, the concluding chapter, the essential characteristics of such a program are outlined.

* * *

CHAPTER II

EDUCATIONAL ISSUES IN NORTHERN COMMUNITIES*

The issues facing educators in northern communities cannot adequately be defined in narrow educational terms. The roots of educational problems are to be found in the interplay of social and cultural dynamics which affect the operation of the school in fundamental ways. These social and cultural dynamics, and the issues which emerge from them, are discussed in this section in three parts: (1) an introductory exploration of the effects of cultural difference on education; (2) an overview of attempts to address the problems associated with cultural difference in the schools; and (3) a summary presentation of recurring issues relevant to the theme of this sourcebook.

An Exploration of the Effects of Cultural Difference on Education

This section will be arranged in the following way. First of all, we will focus on contrasts in culture between Native and non-Native people in an attempt to identify some of the problems which have been recognized by writers in that area. Problems associated with schooling in particular will then be considered, followed by an examination of

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*The authors acknowledge the contributions of Milton March, Dan Russell, and Don Woloshyn in preparing the material presented in this section of the sourcebook.

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multiculturalism to see if it has helpful solutions to offer. The problems of prejudice and efforts to overcome it will be considered and an attempt will then be made to define a role for schools. Finally, a look will be taken at a few projects which claim to have had some success in working at the interface between Native and non-Native cultures.

1. Contrasting Culture. When two cultures meet, friction invariably occurs at the boundary points. Adjustments are necessary if the two are to mesh comfortably together. Where one is dominant, either ideologically or technologically, suppression and even destruction of the other is likely to occur. This can result in loss of identity for members of the affected culture. The impact of European culture on that of the Natives of the North provides an example where these possibilities are present. Brody (1976:214) spoke of the impact of frontierism on the Native communities, which he believed were in danger of being "damaged beyond repair." Exploitative assimilation in a colonial type of setting results in the development of groups of demoralized, confused, and increasingly angry people. These people would come to resent the intrusion of whites with the oppressing and weakening effect that they are having upon the Native society as a whole.

Brody saw three possible courses for the future. The first was a continuation of development without paying attention to local culture and renewable resources. He claimed that the ground had already been prepared for such a course through the domination of Natives by southern society and the imposition of southern values. A second course was to

institute programs which moderated and restricted the impact of development on the local people of the northern areas, preserving vital aspects of their culture which could be integrated into the new way of life which would inevitably emerge. The third course was to have no development in the area at all and to leave the communities to exist as they had for centuries. He saw this as a very limited option because of the impact that had already been felt and the dependencies that had already been developed.

The unfortunate consequences upon Native society of the impact of European culture and exploitation have been discussed by Thompson (1978). His view is that the Native way of life has been disrupted by their contact with white civilization and that Native people remain trapped between two cultures. They cannot identify with the one in power and are fast losing touch with the disintegrating culture which was part of their old social order and tradition. He claims that a large proportion of Canadian Natives exist in poverty and are plagued by chronic ill health, unemployment and inadequate housing. This results in feelings of anxiety, despair, frustration and apathy. Thompson speaks of the unstructured educational process of the Native before the advent of European intrusion. This prepared the young for life, transmitted culture to the new generation and assisted them to adjust to the social demands of the tribal system and family unit. The young learned by practice, by doing and by example. The whole community, especially the elders, was their teacher.

The colonizers assumed that European culture and European education was superior to that of the Natives. This paternalistic attitude helped to destroy the old culture without substituting a satisfactory alternative. Thompson cites Gue (1974:8) who spoke of the attempts by the churches to "Christianize, civilize and agrarianize" what was basically a nomadic population with a shamanistic religious base. Brody (1976:202) writes of attempts by the fur traders to turn subsistence hunters into trappers working for an organized distribution chain and the disruption which this brought to the lives of the Natives.

Thompson claims that while the government policy was quiet assimilation aiming at the total integration of the red men into the white society, their acceptance by that society has not been easily achieved. The schools were organized to shape Native students in the white middle class mould and this has produced problems. If a student became assimilated it was usually after major hardship and at the expense of alienation from his family. Thompson notes the aspiration of Natives to exercise control over their schools, and he sees a major need for trained Native educators to operate both at the instructional and administrative levels in educational systems. He advocates an increase in control over Native education by those most affected. If Band councils had total authority they would be bound to make mistakes but would learn from them. The critical need in his eyes is for Native teachers with an in-depth knowledge and understanding of the culture of their people to plan a blend of education which would remain relevant to the traditional Native way of life.

D'Oyley (1977:106) also recognizes the importance of employing teachers with sensitivity to ethnic cultures and race relations. He maintains that many Natives have lost their ancestral homes and rapidly migrated from the rural areas to exist in "laissez-faire" conditions of urban life for which they are ill-equipped. He sees a need for a sensitive interplay between the schooling Native children are offered and the culture from which they come. He notes that the traditional education of Natives is related to their culture and social structure. Its language and practice are rooted in basic survival skills and recreational activities. The Natives were taught a reverence for nature which is unlike the exploitative attitude of the European culture. The myth of European superiority has relegated Indians to the position of second-class citizens. Native people were seen as in need of education, civilization and subjugation to centralized regulations. D'Oyley calls for educators to overcome the "official disrespect" accorded to Native oral traditions in order to focus on ways in which this cultural heritage could contribute to their education.

One group caught in the squeeze between the two cultures is the Metis. Their problems are referred to by Sealey (1977) in his description of their short history as an ethnic group. He sees their future as best being served by integration into the mainstream of society in order to rehabilitate what he called "an unfortunate people." In this way the Metis differ from the Indian people in that their heritage is already mixed and they can decide to opt for one side or the other. Which ever way they choose, part of their background will be lost. Sealey had no

doubts that obtaining a place in society on an equal plane with the whites should be the prime objective of the Metis. He described a variety of self help groups and projects which were being encouraged by provincial organizations. These included housing, producer and consumer co-operatives and vocational skills-building courses. A need was identified for confidence building and leadership workshops to provide the skills necessary for community development programs. He described the work of the Metis Womens' Association of Manitoba which offered family planning and counselling services as well as human relations themes. He recommended that total efforts should be directed to working for integration.

A statement made to the Berger Inquiry by T'Seleie (1975:100) reflected the powerlessness which the Inuit felt in the face of the invasion of the white people from the south.

> We do not have to fight and struggle for ever just to survive as a people. Your nation has the power to destroy us tomorrow if it chooses to. It has chosen instead to torture us slowly, to take our children from us and to teach them foreign ways and tell us that you are teaching them to be civilized. Sometimes we hardly know our children.

He was referring to the fact that the Inuit had been encouraged to settle in fixed areas so that the children could attend schools, thus breaking from their traditional way of life. Often the children went away for later years of schooling and this enforced separation caused further alienation from their parents.

This problem was further explained by Nash (1978) who claimed that there was an unnecessarily high drop-out rate among potentially "good students" from the senior high school in Frobisher Bay. The students

lacked contact with their parents if they lived in at the residential school (Gordon Robertson Education Centre) for ten months of each year for three, four or five years. One result was that the students felt they could not fit into either world. They were unable to develop the skills expected of them as part of Inuit society, where the standard set demanded that the son should match his father in masculine skills. This led to a rejection of them in their own society which was matched by their own rejection of that society. At the same time, they were not good enough by white standards to succeed in white society, as they lacked examples on which to model themselves.

Nash claimed that several steps were required to solve the problem. Firstly, the young Inuit should be allowed entry to responsible positions without having to break the barriers of what he claimed were oftentimes superfluous qualifications. Secondly, the use of Native counsellors, administrative officers and cultural consultants who could be trained on the job was seen as desirable. Thirdly, he recognized a need to recruit capable young Inuit into the teaching profession - especially at the primary level. Finally, the use of Native languages in primary grades was proposed as an aid to increasing freedom of expression and clarity of transmission of ideas at an early age. Nash (1978:11) states:

> As youngsters progress through the school system having had a solid base in their first language, they will be much better able to express themselves to their own satisfaction in either English or French or Inuktitut and better able to articulate their dilemma as they progress through the upper grades. If they are able to express their thoughts and feelings, hopefully they will be in a better position to find answers to their dilemma.

In Nash's view, the target was to enable the students to succeed in the new world rather than shrink back into the old or to exist in no man's land between the two. The use of Inuit languages would also lead to understanding of Inuit culture and preserve links with the family.

The forced alienation of Native children from their own culture while attending school was strongly criticized by Bowd (1978:4):

> Culture is represented in the positive learning that the children bring to school. It should form the foundation for their future education and should not, as our system often encourages us to believe, be an impediment to their ongoing socialization within the school system.

He maintained that schools and methods of instruction should be reorganized to capitalize on the rich experiences which the students bring to school rather than to repress their expression. This would dispel the current false conclusion that many people had drawn about Native ability to learn. Meshing culture with learning was his predominant theme.

2. Multiculturalism as a Theme. This theme was further expounded by Rees (1977) who claimed that the pursuit of multiculturalism was a desirable goal throughout the community. Multiculturalism, he said, implied the right of the individual to retain and develop his cultural heritage, including language, while at the same time exercising his responsibilities and rights in the broader community. Rees was referring, of course, to the total mix of cultures in the Canadian population and not just to the mix between Native and white society; but his words were relevant nevertheless. Although the government was unable to prevent apathy and hostility, he believed it capable of

stimulating cultural development. He advocated creating a climate in which individuals and groups could assess the benefits and responsibilities of citizenship while maintaining, developing and sharing their values, traditions and cultures. To Rees, multiculturalism was a goal which should be pursued throughout the community. It has special relevance, of course, when dealing with the Native community. The necessity exists for white society to understand and appreciate Native traditions and to share their own traditions with, rather than impose them on, the less developed people.

The problem of the survival of ethnic minorities in stronger social environments was also addressed by Lampe (1979) who surveyed deans of colleges and students in sixty tertiary institutions across America. He was attempting to elicit opinions on "the generally neglected question of desired ultimate goals for minority groups." His responses showed that the primary goal was thought to be to "inform the minority group about themselves, their cultures, accomplishments and traditions, so as to increase their knowledge and pride in themselves." This contrasts sharply with some of the apparent goals of early attempts at education with North American Native children who were forbidden to speak their own language and taught to look down on the customs and religions of their ancestors.

Herberg (1977) in describing the proceedings of a conference on multiculturalism sponsored by the Ontario Association for Curriculum Development maintained that the aim of multiculturalism in education should be an ever increasing knowledge and respect for other people.

However, he also saw the need for the minority groups to achieve facility in the major language of their environment, either English or French. He quoted David Lewis, who favored using the Native language for instruction of Canada's Native peoples, espacially in Northern parts of the country, while acknowledging their need also to master English or French. Lewis had said, "People cannot respect themselves without an awareness of where they came from and what they are, and without educational and other institutions giving them a sense of pride in their region and their nation." Herberg considered that the Conference identified five basic areas in need of attention:

1. Developing a sense of dignity and worth
2. Recognition of the importance of language
3. Establishment of coping strategies in the classroom
4. Growth of a global perspective to the problem
5. Implementation of appropriate teaching methods backed up with adequate materials and resources

A further priority was seen as establishing better dialogue between the ethnic groups and the schools, and also among the various ethnic groups. Herberg saw a need to pursue this dialogue in the daily classroom experience by attempting to "communicate a basic set of ethics aimed at instilling a sense of self worth, validity of differences, pride in place and heritage - all within a framework of unity."

In a second publication Herberg (1978) described the fight against racial discrimination in an urban setting in Toronto, through an organization known as The Urban Alliance on Race Relations. This group

adopted a project approach to the problem and operated six main activities.

1. Educational Institution Project. This project, among other things, worked with "community groups and different levels of government to develop co-operative programs to eliminate discrimination in educational systems."
2. Law Enforcement Project
3. Local Awareness Project
4. Media Project
5. Self Help Project
6. Legislation Project

The major objectives of the alliance was to overcome discrimination against minorities to enable them to assume a proper role in community activities.

3. Overcoming Prejudices. The overcoming of ethnic prejudices was seen by Kehoe (1978) as a basic requirement before integration of ethnic minorities could be effected in any society. Here was a role for the schools in developing tolerance for diversity through teaching about other peoples' customs and norms. In the context of Native societies the lesson is that understanding the Native way of life by the white community is also necessary if a sympathetic attitude is to be encouraged. The Native people must feel free to respect their own heritage as well as to choose from the opportunities offered to them by the new culture with which they are faced.

The topic of multiculturalism was also described by Korey (1979) who defined it as a philosophy which maintained that each ethnic group among us has the right to self-preservation and has, moreover, a contribution to make to the society around it. He claimed that society should encourage the ethnocultural groups to share their traditional riches with the general population. A preliminary requirement was the development of a readiness of the general society to respect and accept what the cultural minority had to offer.

Armour (1979) also expressed a need for cross-cultural communication at a time when the emerging era would demand a de-emphasizing of things and an emphasizing of human relations in order to ensure survival. She saw "a sense of urgency to the development of effective cross-cultural communication and understanding and a hint of doom should it not become a matter of course, especially in a context like the reality of present-day Canada."

Bancroft (1979) attached importance to mutual respect when two cultures impacted so that each could share elements of the other. Without such understanding and respect there was no effective interchange between the two. He, like many of the other authors referred to above, advocated a multicultural approach as a desirable method of attacking problems facing Canadian society.

Role of the Schools

1. The Schools as Society's Problem Solvers. The educational system has been identified by many writers as a vehicle to redress the wrongs against minority groups. This has been exemplified by the drive by the black community to gain control over schools in the United States of America. Many of these problems resemble those of the Native communities in the North. La Noue and Smith (1973) referred to the philosophy expressed by Stokely Carmichael and Charles Hamilton through the Black Power Movement. These people saw control of the schools as a key element in black politics.

> Control of the ghetto schools must be taken out of the hands of the professionals, most of whom have long since demonstrated their insensitivity to the needs and problems of the black child. These 'experts' bring with them middle class biases, unsuitable techniques and materials; these are at best dysfunctional and at worst destructive. . .

La Noue and Smith (1973:18) described several experiments of allowing black parents real influence in determining policies and curricula within ghetto schools. He hoped this might make the schools more relevant to the needs of the students who were at present alienated from them:

> . . . the lack of achievement in minority group schools stems principally from irrelevant curriculum, alien school culture and apathetic or unprepared professionals. The remedy is to increase parental participation and influence, in order to redirect the school and forge new links between school and community.

He discussed several projects which had succeeded in forging such links but also despaired of the many cases where attempts had failed. He

found a need to train the members of the community to take a productive role.

A vast difference in circumstances exists between the crowded urban environment of American cities and the remote Native communities of the Canadian north. However, many of their problems seem similar -- alienation of youth, irrelevance of organized learning and cultural difference. Perhaps there are things to be learned from the United States experience. Establishing contact with the parents may provide a way of restructuring educational services to meet the perceived needs of the Native youth.

Payne (1975:20) depicted the need to ". . . develop educational systems, beginning in kindergarten, that prepare minority students for professional school as well as for other endeavours." He maintained that schools of education had to face up to and cope with such a need. He placed particular emphasis on developing a sense of self confidence and self determination in the minority group alleging that "A study of oppressed people will show self determination to have been the force behind all ethnic groups that have significantly changed their positions in society."

Payne cited the Cherokee Indians as having set an example in this regard. The basic requirement was for schools to respond to minority students and to provide them with equal chances of success. However, he was not only concerned with performance and success, but with provision of opportunity to develop whatever potentiality the individual student might have. Once again, self respect was an important basis on which to

build. Development of this program required teaching staff with understanding and skill. If Native groups in particular were to take their place in a competitive white society, schools would have to overcome some of the past history of discrimination against them.

2. Some Attempts to Succeed. As Foerster and Little Soldier (1975) remarked, most literature and reports painted a fairly grim portrait concerning the education of America's Native people. They pointed out that the failure of the traditional system of education to meet the needs of Native children was well documented and clearly illustrated by the alarming drop-out rate of students and their failure to go on to higher education. The authors referred to "an alarming waste of human resources" despite many well meaning efforts on the part of the federal government, state departments of education and local school districts to reverse the trend.

Nevertheless, they were able to identify some improvements in the overall situation. They believed that significant advancement was being made in the amount of attention being paid to building curricula which were culturally relevant. They expressed hope that this would increase student self esteem and result in greater achievements and progress in the educational arena. When curricula were irrelevant, the results were apathy, confusion and negative feelings toward school, teachers, other school personnel and self. The authors believed that to obtain relevant curricula for Native students, Native people must be involved at all stages. Attention should be given to things such as tribal history and government, language, customs, religion and values. Regionally produced

curricula were often seen as more relevant than centrally produced curricula.

An Indian Studies curriculum project in North Dakota was quoted as a successful example of attempts to solve the problem of relevance. A social studies curriculum had been developed which included a teacher-training package and a variety of instructional material based on the needs of Indian children. A major focus of the project was to relate Indian socio-cultural values to realistic career exploration. It was hoped that the relevance of the curriculum to the students' out-of-school experience would stimulate greater student interest in school. This might encourage students to remain and to achieve at a higher level, at the same time building a sense of identity, pride and self esteem.

Foerster and Little Soldier (1975:196) warned, however, that "curriculum has to be implemented by people." Administrators, supervisors and teachers were the ones who held the key to success or failure of any program, regardless of its merits on paper. They argued that the major requirement was to build a sensitivity into school staff at every level from superintendent to teachers' aide to equip them to cope with the correct implementation of any project designed to help Native students. They also called for an increase in the level of involvement for Native parents and other community persons, both in advisory and planning capacities. They saw the use of trained Indian teacher aides as being especially helpful, particularly when assigned to non-Indian teachers. Bringing parents and community representatives

into educational programs as resource personnel was also seen as potentially productive in reducing alienation between school and community. The authors pointed out advantages which they recognized in using open education as "a promising alternative to traditional organizational patterns within the school."

In summary, Foerster and Little Soldier saw the following steps as desirable in planning Native education:

1. Emphasis on building culturally relevant curricula
2. In-service programs for school personnel to build awareness of differing background and needs of Native children
3. More bilingual programs, especially in lower grades where children enter with limited facility in English
4. Changes in traditional patterns of school organization
5. Emphasis on accountability to improve the quality of Indian education at all levels

An experiment in using Native people to develop Native curriculum projects was described by Wyatt (1978). Mt. Currie is a community with about 1200 Native people situated 100 miles north of Vancouver. In setting up the project the developers identified three main factors which often caused difficulty when initiating and sustaining joint projects with Native People:

1. Lack of Native participation in program planning
2. Isolation of non-Native teachers from the community
3. Scarcity of Native teachers

Wyatt claimed that few non-Native teachers ever formed any real link with people of the reserve. This lack of rapport with Native culture made it difficult for teachers to communicate effectively with the students. She claimed that an essential pre-requisite was the establishment of warm personal relationships between teacher and students, and that this could best be initiated by the teacher in informal settings.

> Skills in cross cultural communication must be developed so that teachers can feel at ease in interacting with Native community members. At the local level, school districts must provide teachers with the time necessary for community involvement and at the provincial level and federal level, governments must finance pre- and in-service preparation.

Wyatt claimed that the success achieved at Mt. Currie was achieved through Native teachers as "cultural brokers" in synthesizing aspects of both community and school learning styles. It was not a case of just bringing resource people into the classroom or turning the school out into the community. A genuine attempt was being made to mesh school with community.

The work of "Frontier College" was described by Pearpoint (1978). It is an organization founded in 1899 by a Presbyterian Minister, Alfred Fitzpatrick, to serve the remote areas of northern Ontario. It was based on the philosophy of mixing the role of teacher and labourer, where the teacher joined in the work of the community he/she was serving. The emphasis was on providing informal practical education for adults rather than presenting courses directed towards the acquisition of formal qualifications.

> Frontier College does not exist to duplicate existing services; our task is to provide educational opportunities in communities where other educational organizations cannot or will not go because of formal requirements and expectations.

Pearpoint claimed that the success of the project was associated with its identification with the needs of the people and its freedom from bureaucratic hang-ups and interference.

3. Conclusion.

Major problems have been experienced in attempting to offer to the Native communities educational programs which are designed to suit the needs of white middle class society. Students frequently saw the programs as unrelated to their way of life and failed to find meaning in them. The result was alienation and an increasing drop-out rate among the Native children, few of whom completed their secondary schooling. Most authors in the area took the view that these people could not be brushed aside, yet it was impracticable to continue to press them to pursue current educational programs.

The philosophy of multiculturalism seemed to rest on the argument that individual cultural groups had a right to survive. To ensure this, the majority group must allow the minority group to retain respect for their own heritage and indeed develop an understanding of it. The claim was made that education should build on the social skills the student brought to school, not fight to destroy them. This included the language of the minority group as well as the culture.

Education was seen to play a key role in assisting in the adjustment of minority groups. In the United States of America black militants recognized this fact and pressed for control over the schools

to be passed to local black communities. Several writers stressed the importance of relating education to the community and saw a need to involve parents and local community members both in planning and delivering education to Native groups. The importance of having adequately trained Native teachers was frequently stressed. However, the desirability of having all teachers sympathetic to and knowledgeable about the community in which they were working was also a strong theme taken up by several writers.

In a few places some success had been achieved and in most of these the basic elements seemed to be dedicated teachers working with and involving local community people. The major problem seemed to be to find appropriate strategies to engineer such involvement. The lesson appeared to be that a continuation of current programs would lead to increasing frustration and alienation. Attempts should be made to learn from the gains that have been made.

Recurring Issues

Through an examination of literature relating to the north and remote communities, we have chosen the following issues as being most important for people wishing to understand and work in the north. The list is not exhaustive; however, any additional issues can be directly related to those presented.

We have arranged the issues under five broad headings (Social, Cultural, Political, Economic, Educational) but this in no way implies that they can be seen as distinct issues or problems. Varying degrees of interrelatedness will be seen throughout.

Social Issues

1. Population explosion. Presents many problems to small remote communities, including:

   a. large scale unemployment, present and future.

   b. inadequate housing, overcrowding, particularly acute for young adults, both single and married.

   c. with the shift to elected political bodies, the preponderant number of young people shifts the power base from the elders (traditional) to the young, causing some social upheaval/conflict in terms of traditional community and family relationships.

   d. emigration of the young from their home communities to urban centres, creating problems in both areas.

2. Alcoholism. A symptom of other deep-rooted personal and social problems, but nevertheless a great problem in many remote northern communities. Although more has been written about Native peoples' alcohol problems, we suspect the non-Native population has a large problem as well.

3. Poor water, sanitation and housing facilities. Remote northern communities are somewhat notorious for the poor housing provided. Sanitation and water facilities are also often well below southern standards. These may well be large factors in promoting the next problem listed.

4. Health problems. Many sources point out that the death rates, T.B. rates, and other similar health indexes all indicate that the Native population in the north are considerably less healthy than are average Canadians. We are sure that a look at National Health and Welfare statistics for northern Alberta would indicate that the same relationship exists between northern communities and southern Alberta. This can be attributed to many of the issues listed here, and creates further problems including poor school attendance and performance, a high absentee rate for workers and poor performance on the job.

5. Crime rate. Alcohol-related crimes and petty crimes, as well as crimes of violence, produce a crime rate considerably above the Canadian average.

6. Isolation and size. The remoteness and size of northern communities present problems, including:

   a. adjustment problems for students and adults who must leave such communities for education or training in larger centres.

   b. adjustment problems for adults and children who move from the south to remote communities. The not-always-apocryphal stories of folks who have become "bushed" are prime examples.

   c. lack of knowledge about such things as government services available and legal rights and procedures.

   d. increased interpersonal tensions, particularly among the non-Native population which is generally smaller than the Native population and which seldom integrates with the Native community.

   e. problems that arise when a small community suddenly grows larger either through natural increase, or through the sudden influx of outsiders due to resource land developments and the like. Very great social dislocations are common in such circumstances.

7. Apparent apathy. Newcomers to small northern communities often become frustrated by what they see as apathy on the part of long-time residents, Natives in particular. Perhaps a better description of the phenomenon is anomie, a feeling of powerlessness and dislocation in the face of alien and controlling forces.

Cultural Issues

Cultural collision. The fact that in most northern communities Native and non-Native peoples interact creates some problems:

   a. different perceptions of the world. Native and non-Native philosophies differ; for example, non-Natives tend to be linear thinkers, while Natives tend to be circular thinkers. Values differ.

   b. confusion for the Native child entering the predominantly non-Native oriented school.

   c. language barriers create misunderstandings.

   d. non-Natives' tendencies to dominate meetings, interpret ideas to their own benefit, not listen to what is being said, and so on.

   e. Native tendency to lump all white men in the same category.

   f. cultural relativism and ethnocentrism.

g. Native culture has been viewed in a predominantly negative fashion by the dominant society, resulting in actions ranging from ignoring Native cultures to outright racism. This has often led to Natives feeling ashamed of their culture.

h. the imposition of bureaucratic structures and procedures on traditional lifestyles and political systems. It is as difficult for Native people to accept meeting procedures and the like as it is for the "southern" bureaucrat to accept the consensus approach to decision making traditionally used; e.g., difficulty with lack of formal credentialing for Native teachers.

Political Issues

1. Native movements. In the past decade or so Native organizations have grown to have considerable power. This is the result of a desire among Native people to regain control of their lives and has resulted from land claims, resource development and a renewed pride in their culture.

2. Community involvement. All members of small northern communities are encouraged by various agencies to participate in community affairs. However, when various ethnic groups do become involved, conflict often results.

3. Community organization. Small northern communities are often characterized as being unstable due to seasonal occupations of inhabitants, high turnover rate in committee and government positions, and the nepotism and vagaries of local politics. Often local individuals who gain a position of some influence are "burned out" by excessive demands made on them by local and external agencies.

4. Distrust of government agencies. Nothing more need be said.

5. Competing groups. The existence of different groups competing for government monies often results in one group (often non-status Natives) being neglected.

6. Different political orientations. E.g., collaborator.

Economic Issues

1. Poverty. Large numbers of Canada's poor live in small remote communities creating problems such as:

   a. economic dependence: welfare, Canada Works programs and the like create a false economic base in the communities, and create dependence on such programs resulting in frustration, problems of identity, apathy, class conflict, alcoholism, and on and on.

   b. continued high unemployment

   c. poor nutrition

   d. poor health

   e. substandard housing

2. Resource development. Many northern communities are situated in areas rich with natural resources. The moves to exploit these resources raise issues such as:

   a. who controls exploitation - local people, multi-nationals or governments?

   b. what role should governments play - technical expertise? financial resources? control? allow local decision making?

   c. who benefits from exploitation - local people? government? multi-nationals?

3. Characteristics of the local economy.

   a. short-term projects

   b. money doesn't circulate

   c. continuation of the funding

4. Seasonal employment.

Educational Issues

1. Purposes of education. Various groups in northern communities see different purposes for education:

   a. preparation for employment: in small communities employment is scarce. Often people are trained for jobs that do not exist. The problem is magnified as the school population grows.

b. preparation for life

c. preservation of culture and language: particularly important to minority ethnic groups (e.g., French, Natives)

d. community development

e. economic development

f. integration: some groups view education as the means of integrating ethnic groups into the dominant culture.

The conflicting views result in difficulties for those charged with developing school programs, curriculum and adult education programs, and those charged with administering education programs.

2. In-school programs. The existence of different ethnic groups in most northern communities creates some problems, including:

   a. clash of cultures

   b. high drop-out rates and failure rate

   c. age grade retardation

   d. misuse of special classes as "dumping grounds" for problem students who do not fulfill teachers' expectations

   e. relevance of curriculum

   f. high teacher turnover

   g. questions regarding teacher competence or sensitivity to cross-cultural situations, and the number of Native teachers in the schools.

3. Community control. Questions relating to this issue include:

   a. who should control the schools - local people? elected boards? appointed boards? government?

   b. should advisory committees exist? with what power? duties?

4. Priorities. What priority does education have in the community as compared to, for example, housing, sanitation and roads?

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PART TWO

STRATEGIC ALTERNATIVES

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STRATEGIC ALTERNATIVES

In Part Two, we adopt the perspective of the policy developer or advisor working at a senior level of government who is asking the question, "What are the different ways in which senior government can 'set the stage' on which local actors work to improve the quality of school-community relations?"

Each chapter in Part Two briefly discusses a strategic alternative and describes its advantages and disadvantages.

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CHAPTER III

THE LOCAL EDUCATION SOCIETY*

The Strategy's Goals and Objectives

The goal is that increased participation of local citizens in various processes of education will result in improved educational service delivery to the community.

Specific objectives are:

1. The development of increased parental support and community commitment to schooling by direct and active involvement in the local school's operation.
2. The implementation of a program to encourage long-term participation by adults in community educational activities.
3. The development of an ongoing orientation program for teachers with the view to improving teacher retention, community relations skills and classroom performance.
4. The identification, collection, development, production and dissemination of localized educational materials.
5. The redesigning of aspects of curricula content if necessary.

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*The authors acknowledge the contribution of Rene Anctil in preparing the material presented in this chapter.

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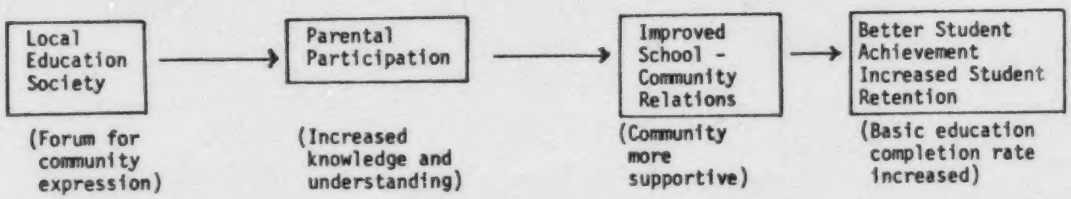
Strategy Description

The local education society is a citizen involvement strategy which focuses on the improvement of school-community relations. The key mechanism of the strategy is the formation of a local society designed to provide the necessary vehicle for members of a community to become actively involved in the planning, implementation and management of self-initiated projects. The society is independent of the local school authority but enjoys the active involvement and support of the school and the elected district or divisional school board.

The underlying rationale for the local education society strategy can be expressed as follows:


Local Education Society
(Forum for community expression)
Parental Participation
(Increased knowledge and understanding)
Improved School - Community Relations
(Community more supportive)
Better Student Achievement Increased Student Retention
(Basic education completion rate increased)

The local education society strategy seeks to promote citizen involvement in educational affairs by according to voluntarily constituted community groups some degree of power to make decisions and implement programs related to education in the community. The society's power, limited but real, comes from (1) the legitimacy accorded to the local education society by Alberta Education, (2) the active support of

the local education authorities and (3) the resources the society is able to command by expenditures of a yearly grant.

Strategy Initiation and Implementation

The local education society strategy may be implemented in one of two ways:

1. Direct government intervention in which case the senior government would impose the formation of a local education society and would specify procedures and guidelines to be adopted in its operation, or

2. Community residents requesting that the senior government authorize and support the formation of a local education society in their community.

In the event that the senior government chose to establish the formation of a society, the community's concern would be to operationalize the senior government's request. However, if the community is to actively seek the formation of a society, it should consider the following guidelines for its implementation.

The proposed guidelines for implementation of a local education society strategy presuppose:

1. That enabling legislation provides for its formation and implementation, and

2. That the legislation (or regulations) is rather specific with regard to governance, implementation requirements and general operation.

The following directives are designed to assist a community in initiating and operationalizing the strategy.

A. Gathering support for possible implementation of the strategy

Step 1: Extensive discussion at the community level and evidence of a consensus in favor of the formation of a local education society.

Step 2: The formation of a Founding Committee, mandated to represent the community. The group's immediate task is to prepare a tentative proposal for submission to the local school authority.

Step 3: The tentative proposal is formally presented to the local school authority for their endorsation.

Step 4: The local school authority may:

a. Accept the proposal in principle.

b. Refer to the next board meeting for consideration.

c. Reject the proposal outright.

In the event that the board rejects the proposal, the matter may be reconsidered after one year has elapsed.

Step 5: Upon acceptance in principle of the tentative proposal, the board, by formal resolution, makes known to the senior governments its intention to support the endeavor. It might recommend that the local education society be sanctioned and that financial assistance be forthcoming.

B. Formation of the local education society

Step 1: Upon acceptance in principle of the tentative proposal, the founding committee immediately concentrates on refining the initial proposal. That is, the revised proposal must specify in greater detail:

a. The goals and objectives of the proposed local education society.

b. Its proposed charter.

c. Provisions for incorporating under The Societies Act.

d. Its tentative "activities" plan.

e. The provisions for a yearly evaluation of the general operation of the society.

Step 2: The founding committee formally presents the revised proposal to the senior government for consideration.

(The senior government's rejection of the proposal would thwart any possible formation of the society.)

Step 3: Upon receiving formal approval from the senior government to proceed to the formation of the society, the founding committee immediately proceeds to conducting the election of officers.

C. Operationalizing the strategy

The newly constituted local education society's board proceeds immediately to transact the following:

a. Incorporate under The Societies Act.

b. Draw up an operating budget and submit it to the senior government.

c. Recruit and select a local coordinator to manage the society.

d. Take steps to establish program priorities and begin recruitment of community persons to implement the program.

Illustrations

The basic principle upon which the local education society strategy is based - citizen involvement - is by no means new. What makes the local education society unique, however, is the manner in which the society is operated -- its legal corporate structure, its independence from established agencies (yet receiving sanction and support from these) and also its special focus on skills development.

The strategy, developed and implemented in Project Education North, evolved into two fundamental approaches -- the "program specific" and

the "project specific" approaches. The local education societies under Education North that employed the program specific approach tended to have two types of projects -- society-funded projects, which were managed by other organizations, or sub-groups, and society-managed projects. Both types of projects seemed suitable for certain situations. The following illustrations typically illustrate the two fundamental approaches.

Program Specific Approach

The Lac La Biche Society operates differently from the other societies in two significant ways. First, it serves all six centres in the Lac La Biche School Division, each having its own sub-committee; and, secondly, it has taken an umbrella approach to programming. In other words, the Society funds its six sub-committees in a fashion similar to that followed by the provincial organization of Education North in fundings its societies. Each sub-group gets approximately the same amount of program money; however, this is only provided after a proposal which meets the objectives of Education North has been submitted and approved by the Board of Directors. At least one member from each sub-group sits on the Board.

As of June 1980, programs were underway in six centres:

1. Lac La Biche. Although Lac La Biche had no formal sub-committee, some activities had been undertaken. A series of art workshops had been offered to a group of teachers and parents by a professional artist living in the community. Education North paid the instructional fees and material costs.

2. Wandering River. A program in spinning and weaving for school children, led by parents from the community, had been instituted.

3. Plamondon. A puppet program designed to tell stories dealing with the life and people of the area had been initiated, again with community leadership.

4. Kikino. A traditional Metis dancing program of instruction and recreation for children and adults had been initiated.

5. Caslan. A program in ceramics for children and adults had been planned but not initiated.

6. Rich Lake. Led by school principal, Selwyn Jacobs, this project focused on developing student skills in the use of photographic and video equipment.

Project Specific Approach

The Little Red River Project is considered unique for several reasons: (1) the extensive involvement of Northland School Division personnel in organizing the project; (2) the highly specific focus of the project -- the development of books of stories told by community members -- around which the Society was organized; and (3) the role played by the coordinator in facilitating the developmental work being undertaken by this local Education North society.

The Little Red River project is a developmental project which is directed towards the creation of tangible products. Although there is extensive community involvement, community members are not involved in goal-setting and policy development. The involvement of community members in decision-making at the level of the board is highly structured and pertains to very specific points; for example, the selection of photographs for the book of legends.

The Society has found a unique way of establishing an efficient and effective interface between community involvement and professional/technical expertise.

Community members have been involved in a variety of ways: in creating a climate of support and goodwill for the project; in telling, gathering and translating stories; as artists, photographers, and archivists; and as decision-makers (with the advice and assistance of the coordinator) in shaping the contents of the readers and book of legends.

On the other side of the interface, the professional judgements of teachers and graphic designers have also been brought to bear in selecting and designing the contents.

The management of this interface between community involvement and professional/technical expertise has been the responsibility of Ian Sewall, the Society's coordinator. Observers of the Little Red River project report that his energies and convictions have been essential to its success. In the words of one such observer, "There's absolutely no doubt that this is [the coordinator's] project. Without him it would

fold." Observers emphasize his ability to motivate and encourage community people to do the jobs he asks them to do, the acceptance he enjoys, and the regard in which he is held by members of the three Little Red River communities.

Project Focus

Advantages

1. Clear statement of objectives required as a starting point, thorough planning, and efficient management of specified tasks enhances the likelihood of the completion of projects undertaken.

2. Because the Project Focus approach is so highly prescriptive, it lends itself well to selecting needed outside assistance to realize the project undertakings effectively.

3. The Project Focus approach emphasizes task-related involvement by the participants. As a result, it provides each with the opportunity to develop enduring skills and knowledge and commitments.

4. The clearly specified anticipated outcomes of a Project Focus approach makes the project undertaken easy to evaluate.

5. By its very nature, the Project Focus approach makes the communicating of the intent of the project very easy.

6. The tangible outcomes during and after the project make commitment and interest easy to sustain.

Concerns

1. Initiating activities leading to the implementation of a project may be a source of considerable difficulty to all except the very mature communities.

2. Conformity to diagnosis and prescription from the outside rather than response to substantiated community needs often dictate which project is selected for funding by the senior government.

3. To the degree that the decision is technical, the Project Focus' mandatory compliance to specific rules would tend to negate local decision-making input.

4. The Project Focus approach, because of its strict emphasis on conformity to a highly specific endeavor, precludes any future modification or change which may become advantageous or necessary as a result of increased knowledge and experience.

Program Focus

Advantages

1. The Program Focus approach enjoys a high degree of freedom and flexibility. Within the scope of the Program Focus approach, a wide choice of activities potentially qualify for financial support by the senior government.

2. Program Focus funding provides a wide latitude for local input in setting budgets, approving expenditures, planning for necessary changes; in short, it is a true maximization of local expertise and knowledge in the management of funds destined to benefit the community.

3. Because each proposed endeavor competes for a share of limited funding, local governance will judiciously support and encourage effective projects but will readily abandon the ill-conceived or floundering ones. As a consequence, local control likely maximizes benefit from the allocated funds.

4. The Program Focus approach is assured of a high degree of participation because by its very nature it encourages and supports a multiplicity of activities, thereby inviting large numbers of citizens to become involved.

Concerns

1. Each submission to a program is assessed on its own merit. The fact that no specified criteria exist to guide the local committee in the selection process, arriving at a decision in favor of one or the other submission is consistently difficult.

2. Complete discretionary powers and responsibilities for selecting any one project for funding rests with the locally elected management group. It is often difficult to withstand criticism of angry citizens whose submission was denied support funding.

3. Individual participation in community programs is on a voluntary basis. This non-compulsory participation often leads to large turnover of participants. Unless consistently strong leadership is maintained, the Program Focus approach easily leads to changes in

priorities, reversal of decisions, uncertainty, mistrust and possible conflicts in the community.

4. The Program Focus' lack of a clear conceptual design makes it difficult to communicate how the implementation of the strategy will benefit the community.

5. The indeterminate nature of the Program Focus approach does not enhance commitment or sustained interest of participants.

* * *

CHAPTER IV

THE COMMUNITY SCHOOL*

The Strategy

The community school strategy in Alberta is based on:

1. Provincial guidelines which lay out the key characteristics.
2. A series of steps to be followed by local communities to achieve designation for their schools.
3. Provincial funds being made available to enable extra staff to be hired.
4. Further resources placed at the service of communities that require assistance from the provincial government.

In an era when accountability and efficiency in education are gathering broad support, the concept of a community school which serves as a focus for a wider clientele has gained wide interest. Although total agreement on the precise nature of the concept is uncertain, community schools are an attempt to address some important concerns besetting modern society. Based on the assumptions that humans are cooperators, and that people have a capacity for life-long learning,[1] variations of community schools have expanded across North America and elsewhere.

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*The authors acknowledge the contribution of Gerry Willms in preparing the material presented in this chapter.

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Despite the variants, community schools share basic objectives. They aim to develop programs that promote interaction and participation between community and school, thus permitting a shared decision making that will lead to self-actualization of community members. Identifying community problems and needs and coordinating the interaction of the available resources is intended to yield a more comprehensive educational program for all.[2] The local school becomes a vehicle for the broader concept of community education.

In January 1975, Alberta Ministers James Foster (Advanced Education), Louis Hyndman (Education) and Horst Schmid (Culture, Youth and Recreation) directed that there be interdepartmental cooperation in the development of a community school policy for Alberta. As a result, the Interdepartmental Community School Committee (IDCSC) was established to formulate program positions for Alberta community schools. The IDSCS subsequently produced a working paper, Document #35, to assist those schools seeking community school status. With developments and refinements over a five-year period, the document received the approval of the government of Alberta principally through current ministers. David King (Education), James Horsman (Advanced Education and Manpower), Mary LeMessurier (Culture) and Peter Trynchy (Parks and Recreation). The IDSCS has defined a community school as:

> . . . a school where, with the endorsation of the School Board in cooperation with the other local authorities and on behalf of the community, there is a formal commitment to the use of the educational process for both individual and community betterment.[3]

Consciously orientating the school to the community it serves will ideally result in the exhibition of certain characteristics:[4]

1. Community Related Curriculum. Basic education is enhanced by relating the curriculum to real life situations in the community. Students go into the community to use available facilities and resources, and to provide service while they learn. In turn, community resources are brought into the school. Intense study of the local community becomes the basis for study of life in other communities and the world.

2. Involvement of Parents. There is an effective involvement of parents and other community members in helping to develop the curriculum of the school and in helping teachers through appropriate voluntary service.

3. Collegiality. A democratic, collegial philosophy is encouraged by the school board and principal teacher in the administration of the school. Parents and other interested community people are regarded as allies.

4. Everyone a Teacher. The faculty includes teachers, working in cooperation with each other, and community adults and students.

5. Everyone a Learner. Although the education of the young is the priority, all members of the community are potential students, including pre-schoolers and adults of all ages. Educational activities involving people of all ages are encouraged.

6. Interagency Cooperation. The school regards itself as an integral part of a total community education system. The school cooperates with other community organizations and agencies to provide comprehensive educational, recreational, cultural and social services to people in the school attendance area.

7. Facility Adaptation. School facilities may be designed or modified with effective teacher and community involvement so that, ideally, the entire structure is designed to facilitate community use as well as to accommodate education activities.

8. Community Use. The school facility is available for community educational, recreational, cultural and social use on an extended time basis daily and yearly. Community activities might be scheduled at any time during each operational day.

9. Community Issues. The school has a vital stated goal, which is to foster a sense of community. It assumes it is important that the people who live in its attendance area know and care about each other.

Any school staff can, of course, progress toward exhibiting selected community school characteristics without seeking official designation, but while many schools nowadays commonly exhibit some of the above characteristics, few could claim to encompass each dimension. To encourage such total commitment, the IDCSC has set out a series of steps which interested schools can follow in order to achieve financial assistance on a 70-30 cost-sharing basis. After initial support is garnered from a majority of school staff and the school board, a similar resolution of support in principle must be secured from the municipality. Commitment to interagency coordination including a joint use of school/community resources policy is implicit in this support.

A Planning Steering Committee is established with a membership which includes the principal and representatives from the school staff, the student body, parents, the community at large, the municipality and the local Further Education Council. From the group a chairperson is elected. If desired, a Community School Friend (CSF) is assigned by the IDCSC to advise the local Planning Steering Committee and assist it in preparing the community school for designation status. A CSF, provided at provincial expense, would be a person fully familiar and experienced with the implementation and operation of a community school, such as a principal from a currently functioning successful community school. The committee prepares a brief or charter which focuses on how the school will demonstrate the various dimensions of the ideal community school. The charter will be a five-year plan of development and operation and should culminate with a financial section stating the amount of grant

that will be needed to help the school function in the new status. Based on the charter, a presentation or challenge is made to the IDCSC which may then grant designated community school status.

Designation sees the disbandment of the Planning Steering Committee and the emergence of whatever leadership and advisory structures were recommended in the charter. Most commonly this yields a local community education council with power to advise or to share in certain decisions with the school administration. Responsibilities will vary greatly among communities, but generally will include participation in school-community needs assessment, setting objectives and development of long range plans, taking surveys, disseminating information, organizing recreational activities and assisting in program monitoring and evaluation.

Employment subsidies are available as required for various leadership and administration roles including those of curricular and professional development; school-community liaison; further education and career orientation; and secretarial, janitorial and supervisory tasks. In the 1981/82 school year the maximum grant possible totals approximately $60,000 with the board matching approximately half this sum. Schools are encouraged to acquire further funds in imaginative ways: participant fees, voluntary community services, charitable donations, sponsorship and fund raising are all options that may be required to offset the additional expenditures required.

Beginning with interim designations in September, 1980, the IDCSC has already designated 40 community schools, with official designations

commencing on September 1, 1981. In addition to its major function of recommending schools for designation, the IDCSC carries out other activities on a coordinated interdepartmental basis. These include:[8]

a. Information Service. Development and maintenance of a system for the collection and dissemination of information and research findings on the community school, community education concepts, and related materials. Resources of Departmental libraries are utilized in this process.

b. Consultation Service. Establishment, maintenance and distribution of an inventory of resource people on the community school and community education concepts to interested communities.

c. Inservice Education. Assistance in the provision of inservice training to teachers, recreation workers, cultural development people, school trustees, municipal councillors, recreation board members, adult educators and other community or government people interested in the community school and community education concepts.

d. Preservice Education. Offers community school and community education training and field experience for interested personnel, usually through universities, colleges or technical institutes.

e. Community School Building Specifications. Recommending educational and community specifications for new or modified school facilities to better accommodate community school concepts.

f. Evaluation and Monitoring.

Illustration

Bertha Kennedy School in St. Albert was the first to receive the community school status based on a commitment by the principal and staff in the late 1970s. Their charter evolved over five years with wide participation from the community and staff. Construction of the school in 1976 was based on the intention to provide a school committed to

serving the broader community under the guidance of a specially qualified principal. Funding for added resources and a community program coordinator led to early establishment of a broad range of activities designed to implement the concept in their charter. In summary, these activities involved providing an information service in the community, being actively involved in local community education associations, establishing a Parent Advisory Committee, organizing a Parent Volunteer Program, establishing a liaison with community agencies, and initiating social activities and special projects with the parents and community.[6]

Close rapport among staff and administration permits high commitment and joint decision-making. School board policy complements the goals of the community school in staffing procedures, budgetary expenditures and space utilization. The homogeneous middle-income community includes many able mothers willing to devote time to voluntary functions. A monthly school newsletter serves to inform all parents of ongoing activities.

Strengths

Proponents of community schools as the vehicle of community education have many accomplishments to point to in supporting their case. With increased cooperation among various community agencies, costly duplication of services and facilities can be avoided and tax dollars are better utilized.[7] With a greater opportunity for broader social interaction comes increased use of the special skills and knowledge of the community people. The notion of "democratic management"

helps to eliminate the alienation and apathy so prevalent today. Community pride and concern for others yields an esprit de corps that often results in less vandalism and delinquency.

A community-related curriculum is likely to provide student enrichment. As well, extra activities are offered preceding and following regular school hours, on weekends and during vacations so that the school is able to exercise its influence on students from an earlier age and for longer periods. Involvement of parents and other adults, as teachers and as learners, furnishes additional role models while students gain a larger sense of belonging in a community that cares and has an input into the type of education offered.

Concerns

While few can argue that the ideals of a community school are not commendable, a variety of detractions have been noted. The reduced life expectancy of equipment and the need for more staff and staggered hours are obvious. Practical problems arise over the need for facility adaptation. Central office access may be required for functions in other areas (e.g., P.A. system) and safe storage is necessary for both school files and community use resources, as interlopers may be a danger. The question of liability in case of injury or damage is one of several that often lacks clarification. Even more important is the less than definitive delineation often surrounding the roles and responsibilities of the community council. Given these considerations, one writer speculates that over an extended period the merits may be worth less than the expenditures in time and energy and other resources.[8]

The Alberta Teachers' Association has voiced other concerns. If community improvement and service begin to predominate, the school's prime function of basic education for youngsters may be downgraded relative to the larger processes of community education. Staff may be subject to coercion to aid in activities that add substantially to their regular load. Similarly, school resources may be demanded by programs apart from those for which they were originally procured.

Lay participation in curriculum development and change, and in classroom instruction may lead to disagreement and misunderstandings and create a rift where none previously existed. Unless lines of authority are clearly delineated beforehand, teachers must retain commensurate authority and control because they will be held ultimately responsible for basic education.'

Community schools may not be appropriate for every community. Effective participation requires a measure of sophistication on the part of lay persons. Partnership with professional educators will demand a certain level of expertise.

* * *

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CHAPTER V

THE LOCAL CONTROL STRATEGY *

The Strategy

The local control strategy in its pure form places the responsibility for school governance with individual local communities. Local communities are given the right, and responsibility, to develop and implement policy relating to all areas of the school's operation. An essential aspect of the strategy is local school autonomy to make decisions free from central government interference, apart from normal financial management requirements.

The fundamental difference between local control and local involvement strategies is that local control embraces the power to make decisions compared with the opportunity to offer advice. This does not imply a lay group imposing its will indiscriminately in the face of professional advice and opinion. The administrative structures adopted in implementing a local control strategy should take account of the need to balance professional and community interests in the school decision making process.

Local control need not signify a decline in the status and influence of the professional in the school governance process. Indeed,

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*The authors acknowledge the contribution of Robert Grainger in preparing the material presented in this chapter.

in many respects, the need for quality educational leadership is increased in these circumstances and the role of the professional, especially of the principal, should be enhanced rather than diminished.

Nor does local control require the abdication of the broad policy-making rights and responsibilities of a central government. The local control strategy should function within broadly defined educational aims and objectives developed for the system as a whole by the central government. The local control strategy should function within broadly defined educational aims and objectives developed for the system as a whole by the central government. It then becomes the function of local school communities to translate these broad aims and objectives into policies and programs which can achieve these broad goals while reflecting individual community needs, aspirations and opinions.

Local communities would be responsible for such areas of policy development as overall school policy, financial management, incorporating budget preparation, the setting of expenditure priorities and expenditure regulation, personnel selection and deployment, curriculum policy, school evaluation, facility development, maintenance and use, and general administration.

A broadly representative school council would be established as the governing body of the school. The structure, term of office and procedural arrangements adopted would reflect local preference and circumstances.

The type of funding arrangements adopted would depend upon a variety of factors, but the local control strategy does not necessitate a particular form, or origin, of funding. The essential requirement is the autonomy to expend funds, within normal financial management limits, as the local community sees fit in the pursuit of locally determined policy objectives.

It should be emphasized that a wide variety of forms of local control might be developed and initiated to suit local conditions and circumstance. Whatever the form, however, the essential requirement of a local control strategy is that the quality, or importance, of the decisional areas passed over to local control be significant and central to the basic functions and purpose of the school.

Illustrations

Examples of attempts to establish local control of education in the last two decades have been many. Many have been based in urban centres. Examples relating to Native education are also numerous. Two of these are cited, both Canadian examples. The third illustration is taken from a quite different setting.

Keheewin Indian Reserve, Alberta

An important and successful experiment in local control has been initiated at the Keheewin Reserve near St. Paul, Alberta.

In response to Band dissatisfaction with local provincial schools, and in an attempt to improve the level of Keheewin children's educational achievement and attitudes toward education, a campaign was

begun for a school to be constructed on the reserve, to be controlled and operated by the Cree people of the reserve.

The Chief and Band Council entered into an agreement with the Department of Indian Affairs and Northern Development (DIAND) to operate the school, for which funds were to be negotiated annually. Apart from normal accounting requirements, all aspects of the school's operation are the responsibility of the Chief and the Band Council.

An Education Committee, appointed by the Band, is responsible for the supervision of school operations and programs, and functions as an advisory body to the school. The Education Committee reports to the Band Council.

The principal is responsible for the daily operation of the school and for ensuring the optimum performance of its students.

Although the ultimate decision making authority rests with the Chief and the Band Council, every effort is made to separate the operation of the school from the often more political nature of Band Council business.

Poorman Indian Reserve, Saskatchewan

As a consequence of long-standing dissatisfaction with integrated schools, the Poorman Band Council pressed the federal Department of Indian Affairs for the right to administer and control its own school.

In October 1981, an agreement was signed which transferred ownership and control to the Band Council.

The Band now administers the school and its budget through an education authority consisting of local band members. The school uses curriculum guides provided by the province, but modified to suit local conditions.

Major objectives are to increase parental involvement in the operation of the school and, by making the school program more responsive to the particular needs of the community and its students, reduce the high drop-out rate of grade 6 and 7 students.

Victoria, Australia

Individual schools in Victoria have had advisory committees since 1911. In 1974, in accordance with government policy to restructure and increase the powers of the local bodies, individual school communities, parents, community members and professional staff were required to select from one of four structural options, one of which was a structure decided upon by the individual school community itself. The result was a diverse range of school councils, better able to represent community and professional opinion than previously. At the same time, the new councils were given wider consultative powers in such areas of school operation as financial management, school organization, school policy and curriculum and building maintenance, development and usage.

Legislation in 1980 and 1981 further increased the power of individual school councils. Councils are now responsible, in conjunction with the principal, for the development, implementation and evaluation of an overall school policy, incorporating curriculum policy, school evaluation, school organization, personnel deployment, and facility development, maintenance and use.

Both funding and personnel appointment is centrally controlled. Councils, however, are responsible for the expenditure of funds in accordance with local priorities and are about to take up new responsibilities, if desired, in relation to the appointment of their principal and senior staff.

Strengths Associated with Local Control

1. Parents and community members are the true clients of the school. They provide the service through taxes, directly or indirectly, and are entitled to participate in the decision making process in areas significant to the school's operation.
2. The importance of the role of parents in their children's education is well documented. Increased community responsibility in school governance is an important means of decreasing the school's isolation from its community, of narrowing the gap between home and school, and of facilitating a closer involvement of parents with the education of their children.
3. Community needs, expectations, attitudes and opinions do differ. If schools are to provide for these differences, the local community must be able to directly influence the school's direction and operation, particularly its curriculum organization and operation.
4. Local control also means local responsibility and accountability. It might be argued that decisions made by the individuals responsible for their implementation and evaluation are likely to receive

greater commitment and acceptance than decisions made elsewhere. Greater financial and administrative effectiveness is likely.

5. Schools are better able to respond quickly to changing circumstances and needs if they have the capacity to realign financial and personnel resources quickly. An appropriate response to a need for change is more likely to occur.
6. Local involvement in personnel selection should result in more successful fits between the person and the position and reduce disruptive staff turnover.

Concerns Associated with Local Control

1. The danger of single interest domination of the governing body can exist where the governing body structure does not take sufficient account of this possibility.

2. Undue politicization of the educational system is possible, with dysfunctional consequences for the school and the community.

3. If introduced without sufficient discussion, information and training opportunities, or in communities ill-prepared, ill-equipped or opposed to the concept, local control is likely to founder or degenerate into a meaningless charade, dominated by professional educators.

4. The possibility of professional domination must be recognized. Where cultural or ethnic differences exist between the lay and the

professional representatives, the role of the professional becomes even more crucial to the success or failure of the local control concept.

5. Without a clearly defined and systematically initiated two-way communication process between interest groups and their elected representatives, there is danger that the local governing body may be perceived as irrelevant to the community as more distant authority bases were so often in the past.

6. King (1981) notes the potential for 'role shock' in the adoption of the local control strategy. He suggests that this phenomenon may occur when "previously unknown statuses and power-authority relationships" are introduced into "a stable, seemingly homogeneous community". It is suggested that communities are often less homogeneous than might at first be imagined, and that these differences can influence the success of a local control initiative.

   Role shock may occur "where an individual accepts a status position with a feeling of assurance that he or she can provide appropriate role behaviors, only to discover that others in the social situation do not accept those role behaviors as appropriate," leading to a growing sense of failure and inadequacy which eventually will severely affect performance and organizational effectiveness.

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CHAPTER VI

CURRICULUM DEVELOPMENT RESOURCE CENTRE *

Strategy

Providing a program of cultural awareness in a school enrolling Native students would be likely to encourage Native community involvement and reduce anomie. The curriculum development resource centre is a strategy aiming to bridge the cultural gap in isolated northern schools so that being a Native takes on positive value for the student. Removing the gulf between community and an imported curriculum serves to raise community-school rapport.

The curriculum resource centre strategy involves the development of a centre or "pool" of materials, technical aids, and personnel that reflects the community's conception of what the local curriculum should incorporate. Because it develops from local resources, it is used by both school and community. Modifications of existing curriculum are based on local needs, attitudes and values.

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*The authors acknowledge the contribution of Bev Cook and Gerry Willms in preparing the material presented in this chapter.

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Illustrations

Navaho Curriculum Centre

The Rough Rock Demonstration School in Arizona was inspired by the need for Navaho students to learn about their own culture, language and heritage as an integral part of their formal education. Local support for implementation of a Native curriculum was strong, as parents anticipated the positive self-image that would develop in students from pride in their Indian identity. Soon apparent, however, was the dearth of textbooks, teacher guides, course sequences, workbooks and visual aids to use in teaching local culture in a classroom setting.

The Navaho Curriculum Centre was established in 1967 to meet the demand for curricular materials dealing with Navaho history and culture. The initial project saw local Navaho recording traditional stories and biographical accounts. Transcribing, translating and illustrating provided further involvement for local people, with a Navaho evaluation committee determining the distribution and effectiveness of the materials. Later work involved the local preparation of teacher guides and workbooks to go with the two dozen textbooks. The Centre prepared unit and course outlines for different grade levels that covered the scope and sequence of subject matter. Audio-visual materials such as maps, filmstrips, records, pictures, charts and audiotapes were to follow.

In addition to production of curricular materials, the Centre also provided technical assistance to other schools and teachers wishing to implement a Navaho social studies program. Materials and source material were made available on request, and staff members travelled to assist in culture program implementation and evaluation. A further function was that of depository for primary and secondary resource material on Navaho history and culture including artifacts and a collection of tapes of local ceremonies, songs and mythology. The Centre, and particularly its director, also served to supervise and coordinate the teachers of Navaho language and culture at the Rough Rock Demonstration School.

Hobbema, Alberta

A broad cross-section of Hobbema residents including band councillors, elders, parents and students as well as school personnel, were participants in the discussions that instigated the Hobbema Curriculum Project. Based on local desires and needs, four target areas emerged for development of instructional materials and teaching strategies: selected cultural aspects of Hobbema and area, history of Hobbema residents, geographical and socio-economic description of the area and Hobbema's local government.

Within each target area, instructional materials such as textbooks, unit guides, student manuals, slides, tapes, pictures and documents were gathered or produced by working committees composed of a goodly variety of residents including those from Hobbema reserves. Overall guidance and assistance were provided by a group of instructors and graduate students from the University of Alberta. Care was taken by these outsiders, however, to avoid influencing the content or focus of materials.

The large inventory of resources that emerged is being used by Hobbema schools. A by-product of the project has been the evolution of Muskwatchees Cultural College, which functions partially to develop further curriculum resources.

Strengths

The most obvious strength of the strategy is its extensive reliance upon the entire community for development of the resources. In addition, the community is inclined to view the strategy as one which has developed in response to its own needs and aspirations. Objectives of the strategy are clearly community-derived; the success of the centre's operation is essentially proportional to the continued involvement of those who took part in the development of the centre in the first place.

Concerns

While local development is paramount, there is a danger of producing materials that lack the quality necessary to ensure their use in schools. Creation and compilation of resources is inadequate in itself if classes are not utilizing the products. To ensure use of the local materials and devices, the strategy may need to incorporate some measure of local control.

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CHAPTER VII

THE CONSULTING AND FACILITATING STRATEGY *

The Strategy

This strategy makes five assumptions:

1. A goal, need or problem exists; it is irrelevant who defines the goal, need or problem;
2. There are people, who may or may not be organized, who have the latent ability to reach the goal, satisfy the need or solve the problem;
3. The people need help to succeed;
4. The organization or person who will consult/facilitate has skills and knowledge which the people do not possess and that are essential to the success of the venture; and
5. If the people are not organized at the beginning of the process, they will be at the end of it.

The strategy is employed when a local group under the influence or control of a larger organization is seen to have a need/goal/problem. The need may be seen to be a continuous one (as is the case in the two examples reported later in this chapter) or a one-shot problem. The larger organization sends a person or team to consult with the smaller group, discuss with it and facilitate a solution or satisfy the need. The smaller group is expected to do at least some of the work, to learn

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*The authors acknowledge the contribution of Dan Russell in preparing the material presented in this chapter.

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from the experience how to handle similar problems, to grow in expertise and "maturity" (that is, become more organized), and can take at least partial credit for the success.

The difference between this strategy and the community development strategy is that here a definite goal is set and the larger organization concurs with both the goal and the systems used to reach the goal. The field worker's purpose is, essentially, to improve problem solving techniques and other organizational techniques. Although, as in the two examples given, there are often very important developmental issues involved, the field worker's purpose is to make a system work, not to develop a community in the "community development" sense.

Illustration

The Development of Local Education Societies in the N.W.T.

The Education Ordinance, passed in 1977, set up three levels of local education authorities: Education Committees, Education Societies and Boards of Education. Societies and Boards can claim to have control of the schools in their jurisdiction. The differences between them arise mainly out of tax base and taxing powers. With the exceptions of Rae-Edzo and Yellowknife, no community had local control of education in 1977. Almost all did have locally elected advisory groups with no formal powers. These were designated Education Committees, and could, through procedures spelled out in the Ordinance become Societies. The philosophy appears to be that Committees must mature by assuming more and more responsibilities, until finally they are ready to take control as

Societies. The decision on their "readiness" lies mainly with the regional superintendent of education. In the Baffin Region, no community had a Society in 1977. A strategy was devised to prepare Baffin Committees to become Societies. It exemplifies the consulting and facilitating strategy:

1. Adult educators in the communities were delegated to help the Committees develop into Societies. They were to teach such things as meeting procedures and the Ordinance, and to generally act in a helping (facilitating) role.

2. A regional position was created and designated the "Local Education Authority Development Officer". His task was to work with adult educators in devising programs to aid local education authority development, and to be "on call" to Committees. He was also to train the Committees' Secretary-Managers in business procedures so that they could assume their considerable responsibilities as Secretary-Manager to a Society.

3. Handbooks, videotape presentations and audio tapes were developed for use by Education Committees to help them develop toward Society status.

4. Workshops for Secretary-Managers and Committee members were held in various locations, so that people from different communities could discuss common problems and learn from "experts".

5. Principals were also enjoined to help the development of the Committees as much as possible.

The Band Staff Training Facilitator

The federal Department of Indian Affairs and Northern Development employs Band Staff Training Facilitators in many areas of the country. The Facilitator generally follows these procedures:

1. Meet with the Chief and Band Council and Band employees to devise a needs assessment for the Band and Band staff.

2. Help the Band find and use the resources necessary to meet the needs identified in the assessment as quickly and economically as possible. He may have the skills to teach courses needed himself, or with Band help he may identify local people with the needed skills, or he may, through outside contacts, know of other resources available.

3. Once the resources are secured and in operation, he moves on to another Band and other needs.

Strengths

1. For the supervising organization, this strategy offers the advantage of maintaining (developing) a bureaucratic organization similar to its own. At least some control over the direction of events is thus assured.

2. The field worker knows to whom he is responsible. Usually the task is also clearly defined.

3. The strategy permits, in fact encourages, the use of local resources, both human and otherwise. Such a tactic is cheaper than importing resources and helps to develop local talent and economies.

4. The smaller organizations know exactly which person or department to ask for help.

5. The work is done at the scene of the problem, lessening the possibility of solutions being offered that were devised out of context and have little relevance to the community.

Concerns

1. The smaller group (community) is often forced to work within a system already devised by others. It may not take into account local and traditional systems.

2. The strategy can easily be seen to be paternalistic and/or dependency generating.

3. Solutions may possibly be limited or even predetermined by the field worker's bias, by the larger organization's needs or demands and by the organizational structures of which the field worker is a part.

4. The organization offering the consulting and facilitating must be able to offer help to many communities/groups at once, if the need arises. At other times, few communities/groups may need help. Thus, determining staff needs can be difficult.

5. If the geographical area is large and remote, transportation and communication costs can be very high.

6. Much depends on the personality and abilities of the field worker. Experience is probably the key to success. However, the positions often demand a great deal of travel into many different situations. The stress on the individual and on family life is therefore such that it is unlikely anyone will remain in such a position for long.

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CHAPTER VIII

COMMUNITY DEVELOPMENT *

The Strategy

The enduring premise of the community development strategy is the firm belief that people must be informed and involved in decisions that affect them. Lotz (1977) states that when not involved or not informed, people show a tremendous capacity for misunderstanding and mishandling the proposals and actions of government.

Lotz (1977) suggests that community development may mean different things to different people. For example, in British Colonial Africa the process was initially called "mass education"; there the process was used after World War II to prepare people in rural areas for self-government.

Definition of Community Development

Community development began as a pragmatic, low-key, low-cost approach to help people identify their problems and to work together towards solutions.

In the 1950s and 1960s, as professionals and amateurs went forth to help "underdeveloped" nations, community development was identified as a

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*The authors acknowledge the contribution of Rene Anctil in preparing the material presented in this chapter.

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simple way of handling complex problems of the impact of change on communities.

Roland Warren defined community development as:

> . . . a process of helping community people to analyze their problems, to exercise as large a measure of autonomy as is possible and feasible, and to promote a greater identification of the individual citizen and the individual organization with the community as a whole.

Characteristics of the Strategy

Community development focuses on the process of enabling people collectively to achieve goals and/or influence actions together rather than as individuals. As a conscious technique or process, community development tries to involve people in open discussions of their problems. It is a process which involves a generalist approach to problems, not simply a specialist one. Informal learning, as well as formal education, is the basis of effective community work. And most of all, community development workers believe that systems exist to serve people, not the other way around.

Goodenough (1963) suggests that community development often aims directly at changing some aspect of local custom. The purpose of the change in custom may be to free the community for growth and development by giving its members new technical knowledge and skills or it may be to help them achieve more efficient ways of reaching community-wide decisions. Instead of changing the environment to create new opportunities, the strategy will emphasize the introduction of new techniques for more efficiently exploiting the existing environment. As a

philosophy and a method, community development offers a way of involving people more fully in the life of their community. It provides a basis for a more profound understanding and a more effective use of democratic process.

Implementation of the Strategy

Lotz (1977) is of the opinion that the successful community development approach primarily rests on a planned program to meet the needs of local people, reliance on self-help, access to technical assistance and accurate information, and an integration of specialist services around the agendas of the community rather than around agendas of outside agencies.

The motivation of central government to implement this strategy is generally based on the following assumptions:

1. All people have a desire to better themselves; they all have personal and communal need; suffering exists as a result of these needs not being addressed.
2. All groups can do something to help themselves when given an opportunity to do so on their own terms.
3. The difficulties preventing fulfillment of those needs are too great for the resources which they have. However, given the opportunity and the necessary resources, the people would do something about their needs.
4. There are enough capacities for leadership in all communities, regardless of their social status, to make possible the development of effective self-help programs.

The Community Development Worker

Success or failure in community development comes from the dynamic interaction between the "community development worker" and members of the community.

The basic role of a community development worker is that of the animator/enabler, also referred to as the "encourager". Lotz (1977) explains that when a community worker steps into a community, the process he uses should go through three stages:

1. The initial stage, characterized by a period of scanning and screening, within and without the community, picking up messages, decoding them, looking at the impact of change, and listening to people tell their fears and their dreams.

2. The second stage should be one of organization. Once a group in a community identifies a common concern, the community development worker then helps them organize to tackle it together. The community development worker should help the community to identify an issue or a problem on which they can cooperate so that everyone in the community benefits. The worker must also ensure that people understand the possible costs and benefits to individuals and agencies outside the community of what they intend to do.

3. The third part of the process may be called the research and development role of the community worker. He or she must collect information on the various ways in which the community can handle problems and the cost for the proposed approaches -- bring information and

knowledge to a community so that its member can select the approach that most suits their needs.

Goodenough (1963) contends that the five major attributes essential to the successful implementation of the strategy are:

1. Technical skill. The community development worker has to be flexible and creative in the application of his skills.

2. Belief in Mission. The development worker must have enough commitment and enthusiasm to work effectively without close supervision from above and in the face of manifold social pressures to slacken his efforts.

3. Cultural Empathy. The capacity to look at different cultures with interest and respect is essential -- the agent must be willing to accept other people generally as fellow human beings who are entitled to the same respect as he is for their wants, beliefs, felt needs, customs, values and sense of personal worth.

4. A Sense of Politics. The development worker must be sensitive to the local political climate and be able to discover and reckon with political currents and cross-currents.

5. Organizational Ability. The worker needs a capacity to develop viable organization within the framework of the local social system.

Illustrations

While the following examples feature the Canadian experience in using the community development strategy, it is worthwhile to note some well documented, internationally famous examples of the successful use of the strategy. These are:

1. The Tennessee Valley Authority;

2. The development project at Etawah in Northern India; and

3. Cornell University's experiment at Vicos, Peru (Goodenough, 1963: 425-427).

Roseau River Reserve: Manitoba (Lotz, 1977:53)

At Roseau River Reserve, Pat Dunphy helped the people to organize, rebuild and relocate their homes. He also worked at getting the local white population to change its attitudes toward Native people. Dunphy encountered dependency among the Indians, who attempted to manipulate whites through playing on their guilt feelings. The Indians constantly complained that the whites had cheated them and their ancestors. Dunphy countered by saying that there was not a lot anyone could do about what had happened in the past, and that the Indians should plan for the future and learn to deal with problems in the present.

The Inuit Tapirisat of Canada (Lotz, 1977: 49)

The Inuit Tapirisat of Canada hired whites to carry out a survey of their traditional hunting and fishing areas to substantiate their land claims. They also developed a new concept of regional government -- "Nunavut." The proposal for Nunavut borrows a concept from the large corporations and applies it to traditional people trying to adapt to change and to retain something of their traditional ways. An Inuit Development Corporation is suggested in which every Inuit would hold shares. Funds for running Nunavut would come through this corporation in the form of royalties, monies from the settlement of land claims, transfer payments and funds from existing government programs to which the Inuit, as Canadians, are entitled. Below this level of government would be community corporations which would control the land areas that the Inuit occupied in traditional times.

Keelerville, Dundas County (Lotz, 1977:55)

In 1967, local women got together and formed the Seaway District Community. They were mainly farmers' wives with a social conscience who wanted to organize recreational facilities for young people.

In 1968, the United Church Board of Missions established a summer camp for the children and parachuted a young volunteer into the area to run it. The main problem of this part of Dundas County was soon clear. The volunteer was accused by the local elite of spending too much time with the children of the landless poor and of discriminating against the Keelerville children because of their parents' economic status. The community worker, in this case, was placed under a great deal of stress. In his report to the Board of Mission, he noted that he got little support from United Church members and suggested that the Church stop tampering with problems in the area and adopt a community development approach to rural problems, using trained workers with adequate backing and support.

Strengths of the Community Development Strategy

1. Effective community development can lead to a sharing of resources.
2. Community development will open up society to those with talent and ability that are not recognized or used at present.
3. Satisfaction and self-confidence gained from small accomplishments can lead to contending with more and more difficult problems, in a process of continuing growth.

Concerns Associated with the Community Development Strategy

1. Undue reliance on the community worker -- the belief that the community worker can do everything for everyone, everywhere, and at once -- leads to the danger of the worker ending up as scapegoat or savior.

2. Community development cannot be taught; it must be learned. As a result much depends on the personality of the individual doing community development.

3. In community development you can never be sure that what you are doing is of benefit to the community. Nor can the community members be very sure whether the community worker is helping them achieve their goals.

4. Success of the strategy is closely linked with the community worker.

5. Change agents and their clients do not usually want the same things or have the same view of the development situation and its requirements. This is at the root of the problem of cooperation in change.

* * *

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CHAPTER IX

ADULT EDUCATION *

The Strategy

The modern concept of adult education is an all-embracing one. It is held to include any organized educational process which promotes and facilitates the individual adult's technical, professional, social or personal development, and encourages increased individual participation in the society or community of which that individual is a member. More formally, UNESCO (1980) adopted a definition that described adult education as:

> ". . . the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace initial education in schools, colleges and universities as well as in apprenticeship, whereby persons regarded as adult by the society to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualifications or turn them in a new direction and bring about changes in their attitudes or behavior in the twofold perspective of full personal development and participation in balanced and independent social, economic and cultural development."

Traditionally, and with particular reference to the communities and people of northern Alberta, access to continuing educational opportunities has been limited as a consequence of such factors as the

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*The authors acknowledge the contribution of Robert Grainger in preparing the material presented in this chapter.

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size and type of community; the financial resources of the community; the cultural background, work and family responsibilities of prospective students; a lack of confidence and low skill level of many of the people with respect to their use of existing educational resources; or their sheer distance from existing programming agencies. In essence, the adult education strategy seeks to rectify inequalities of access based on these, and any other relevant factors, through the provision of a program of formal and informal educational opportunities for adults, irrespective of individual circumstances.

In an important sense, the strategy is based upon notions of both personal development and improvement (through the promotion and facilitation of individual growth and access to ongoing educational opportunities) and the social growth and development of communities and society as a whole as evidenced by the promotion of such goals as increased individual participation in society and community affairs, community development and cooperation, and increasing individual awareness of community problems leading to increased community capacity to attempt their resolution.

Several important principles provide a basis for the strategy in practice. Adult education should be:

1. Based upon the expressed needs of participants and strive to make use of participant experiences and expertise.

2. Take into account such personal characteristics of the participants as their age, social, residential or occupational background and the way in which these interrelate, adapting provision to the actual conditions of life and work in the particular community,

3. Provide for the broadly-based participation of individuals, groups and communities in decision making at all levels - needs assessment, program development and program implementation, and

4. Be organized and operated in such a way as to be able to take account of differing and changing social, cultural and economic factors in the community to which the adult learners belong.

Participation in adult education programs should be voluntary and not subject to age or formal qualification entry criteria. Methods used should promote a shared sense of purpose, participation and cooperation rather than competition. In this respect, the potential of the adult education strategy as a vehicle for mobilizing an entire social or geographical entity with a view to the advancement of the group and social progress of the community is emphasized.

Because of the obvious limits to financial resources and the capacity of smaller communities, locally based adult education provisions would usually need to be supplemented by such additional techniques and program provision resources as remote teaching technologies (correspondence and radio and television broadcasts), self-teaching programs and programs conducted through a variety of mobile teaching units.

In order that the potential of the adult education strategy be maximized, the strategy should be responsive to local needs. Because needs and circumstances in communities change and vary so widely, placing limits upon the nature and extent of adult education is inappropriate. The nature should be largely self-directive and as free as possible from central influence and control. The initiative and impetus for adult education can best rise from local individuals and groups closely acquainted with community interests and needs, with the

central authority responsible for the provision of the resources, support services and encouragement necessary to allow local response to those needs.

Effective implementation of the strategy, therefore, might best be achieved through a locally established body, broadly representative of local interests, supplemented by the membership of various community services agencies with an interest in and concern for the individual welfare of community members. In larger communities, where a range of adult education provision agencies already exists, the role of the local body would be basically that of policy development, priority setting and coordination and liaison to ensure that unnecessary duplication is avoided while the provisions are both adequate and relevant. In smaller communities, the local body might well become the major initiator of the adult education provision, the major host agency, with a role which would include program development and implementation, as well as policy development and priority determination.

Financial responsibility and autonomy, within legal accounting requirements, should rest with the local body as far as possible. Although sources of funding might vary according to local circumstance without affecting the viability of local autonomy, the capacity to authorize expenditure in accordance with locally determined policy and priorities is an important requirement.

Illustrations

Local Further Education Councils, Alberta

Local Further Education Councils were established in the province of Alberta in concert with the implementation of a provincial policy on further education in 1975.

The councils are comprised of people in a community who, as individuals or representatives of a group or agency, have responsibilities for offering further education courses to adults. Membership usually includes representatives from such agencies as education, health, recreation and social services. The role of the council is to mobilize all available resources in an effort to offer a coordinated and comprehensive adult education provision in the local community.

Central funding for non-credit programs is dispensed using the local council as the approving agency. Although the basic objective is program coordination and cooperative programming, most councils, particularly in smaller centres, have departed from this original emphasis to some extent and have adopted a program hosting function as well.

The Saskatchewan Community College

Community colleges in Saskatchewan have neither buildings nor permanent teaching staff. Their function is to coordinate, assess and attempt to meet the continuing educational needs of adults in rural and urban communities throughout Saskatchewan. The colleges seek not to displace or threaten existing adult education agencies or groups, but

rather to assist and support these in their work by offering a wide range of support services on the basis of individual need, only hosting programs when no other agency can or will undertake to do so. Often, programs are conducted in cooperation with other agencies.

Teaching staff are employed as necessary to perform specific tasks and, where possible, non-certificated people who have the required level and area of expertise are employed to teach and lead groups. The boards of the colleges have a great deal of autonomy in the development and implementation of program policies and priorities.

Open Learning Institute, British Columbia

The Open Learning Institute, established in British Columbia in 1978, is designed to meet the needs of people who, because of distance or social isolation, are unable to avail themselves of continuing educational opportunities in the traditional way.

Operating in cooperation with the universities and colleges of the province, the Institute provides programs of study leading to a first degree in arts and science as well as a range of non-credit courses using such distance education techniques as correspondence, cablevision and cassettes.

The Institute attempts to respond to the declared needs of prospective participants and operates in accordance with such basic principles of the adult education strategy as qualification-free entry, minimal cost to students and a basic belief in the necessity to take education to the student rather than forcing the student to attend an institution in the traditional way.

Strengths Associated with the Adult Education Strategy

1. Recognizes, and is based upon, acceptance of the concept of lifelong learning as a positive and beneficial one.

2. Attempts to rectify existing inequalities in adults' access to continuing educational opportunities.

3. Promotes the development of more positive adult attitudes towards education, thereby increasing the opportunity for improved home-school relations and cooperation.

4. Is able to take account of divergent community and individual characteristics - cultural, ethnic, social, personal or occupational.

5. Has the potential to achieve increased community awareness and sense of purpose; consequently greater community cooperation and cohesion occurs.

Concerns Associated with the Adult Education Strategy

1. The provision of separate adult education opportunities in isolation from the mainstream education process tends to negate the ongoing and sequential basis on which the concept of lifelong learning is based.

2. The high cost per person and the difficulty of meeting divergent community needs, demands and expectations limits the viability of the strategy.

3. The danger of wasted resources is high as a consequence of participants becoming bored, frustrated or tired of programs and withdrawing from the programs.

4. Continual difficulties arise in connection with the adequate staffing of programs, particularly in remote communities.

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PART THREE

AN APPROACH TO POLICY DEVELOPMENT

CHAPTER X

A CONCEPTUAL FRAMEWORK

The development of a set of policies and the design of a program to implement these policies can be greatly facilitated and the end product significantly improved if some time is devoted to developing an appropriate framework or model to give shape, substance and direction to the policies.

A model or a framework is a simplified representation of that part of reality which is of concern to the policy developer, just as a road map of Jasper National Park is a simplified version of reality for a person merely wishing to travel through the park, or a floor plan of a commercial building is a representation of the reality of the building for a person wishing to locate a particular office. For example, the social system model may represent the reality of the structure and relationships of a school for someone wishing to study school climate.

In order for a model to be of value to a policy developer or decision maker, the relevant parts (concepts) making up the significant reality as well as the structure (relationships) tying these parts together must be identified. Models can also include predictive relationships which forecast behavior or the consequences of behavior.

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The application of a relevant model for policy and program development is useful for three major reasons: (1) it assists in identifying the factors and issues which should be considered in developing the particular policies and programs of concern at the time; (2) it suggests patterns of relationships, including predictive behavior, which exist among the factors and between the system and its environment; and (3) it provides a pattern or map of key factors and the relationships among these factors, to protect against inadvertent oversight in the policy development process.

The framework suggested here is intended for use in assessing possible provincial policies and programs aimed at encouraging parents, teachers and other community members in small, isolated northern communities to work together in planning and developing activities which would better meet the educational needs of members of the communities, especially school-aged children. This framework has been derived from: (1) the literature on social development, especially in Third World countries and the under developed areas of developed countries, (2) the literature on organizational development and leadership, and (3) the findings of the Education North Evaluation Project.

An Intervention Model

The experiences and findings of the evaluation of Education North, combined with the intervention literature in other similar situations, suggest three major dimensions according to which one can examine provincial interventions -- that is, "setting the stage" at the local

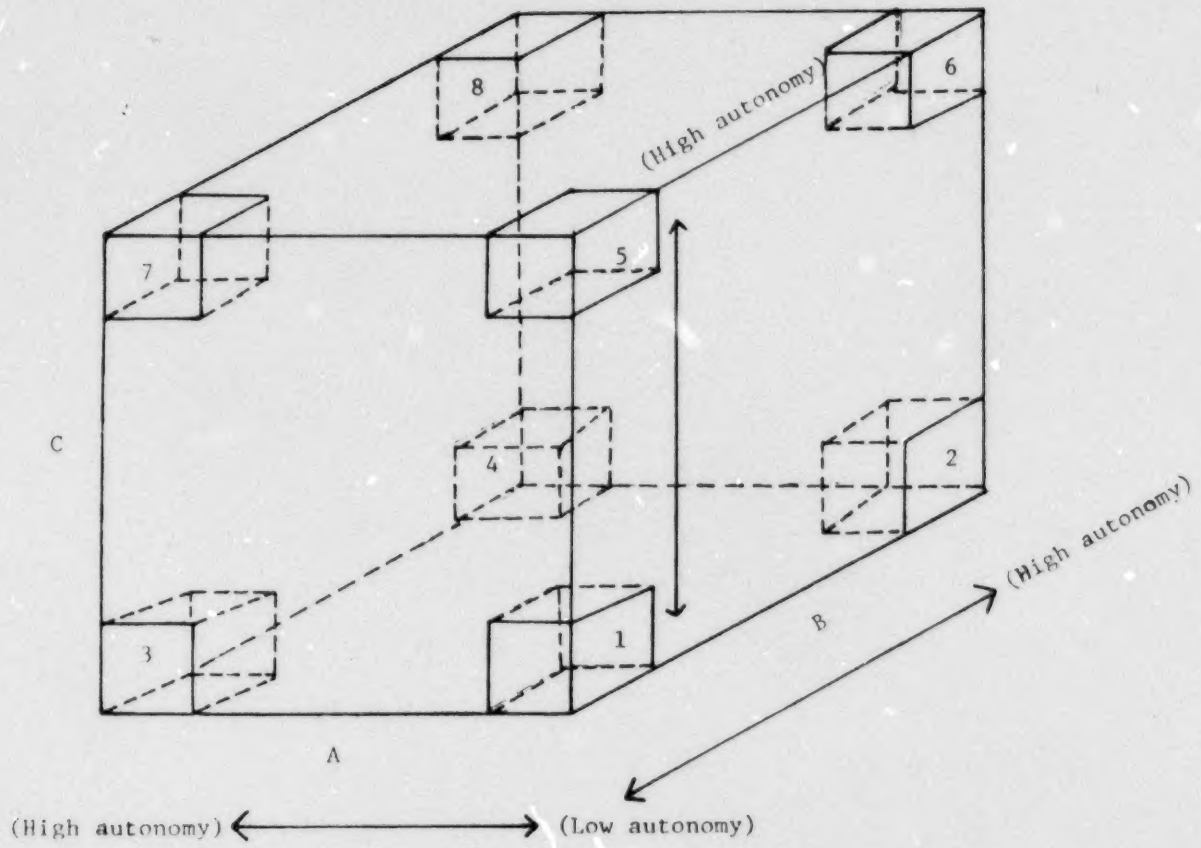
level -- for the purposes of increasing adult involvement and improving the relevance and quality of educational programs. These three dimensions are: (1) the extent to which the "intervention mechanism" is associated with the formal educational system, (2) the extent to which the intervention is either program oriented or project specific, and (3) the extent to which the intervention is controlled by provincial or other external authorities. Each of these dimensions can be assessed according to the autonomy or degree of freedom afforded the local community (agency or group). For example: (1) if the intervention mechanism has no formal relationships with the school then it is highly autonomous on that dimension; (2) if it has a very broad program focus, it is highly autonomous on that dimension; and (3) if the province provides very little by way of advice, consultative assistance, or program and financial control, then the community is highly autonomous on that dimension.

Any particular intervention strategy can be described according to these three dimensions. Figure 1 shows the parameters within which any strategy can be described in terms of autonomy on each of the three dimensions. The eight strategies illustrated in Figure 1 depict polarities on one or all of the dimensions.

Strategy #1 represents a very low autonomy intervention. For example, a community school with a parent advisory committee might be funded to develop a set of grade three readers focusing on local content. Alberta Education plans to give considerable consultative assistance and intends to monitor the project closely. Both pre- and post-audits are built into the intervention strategy.

FIGURE 1

INTERVENTION MODEL: COMMUNITY INVOLVEMENT IN EDUCATION



Dimensions

A. Association with the educational system in the community.

B. Degree to which the intervention is program oriented or project specific.

C. Degree of external (provincial) control.

On the other hand, Strategy #8 represents a high autonomy intervention. For example, funds might be given to a broadly based community group which has few if any ties with the school or school system, to conduct any type of program they wish providing it has as its objective the enhancement of parental interest and involvement in their own and their children's education. Little or no provincial control is exercised, except for that necessary to ensure financial accountability on a post-audit basis.

Strategies #2 and #3 would be similar to strategy #1 except that in #2 a broad program focus is approved, and in #3 the intervention mechanism has few if any formal ties to the school. Strategy #4 represents an intervention structure with few ties to the school system and a broad program focus, but highly controlled in other ways by Alberta Education. Strategies #6 and #7 are similar to strategy #8, except that in #6 the structure is controlled by the school and in #7 the program has a specific project focus. Strategy #5 represents an intervention which has a specific project focus, is controlled by the school, but is relatively autonomous as far as provincial control is concerned.

Applying the Intervention Model to Specific Situations

The identification and description of intervention strategies for "stage setting" at the local level, in terms of the three-dimensional model explained above, may be interesting from an academic point of view but is of very little practical value unless we can provide some direction as to which strategies are most practical in specific types of

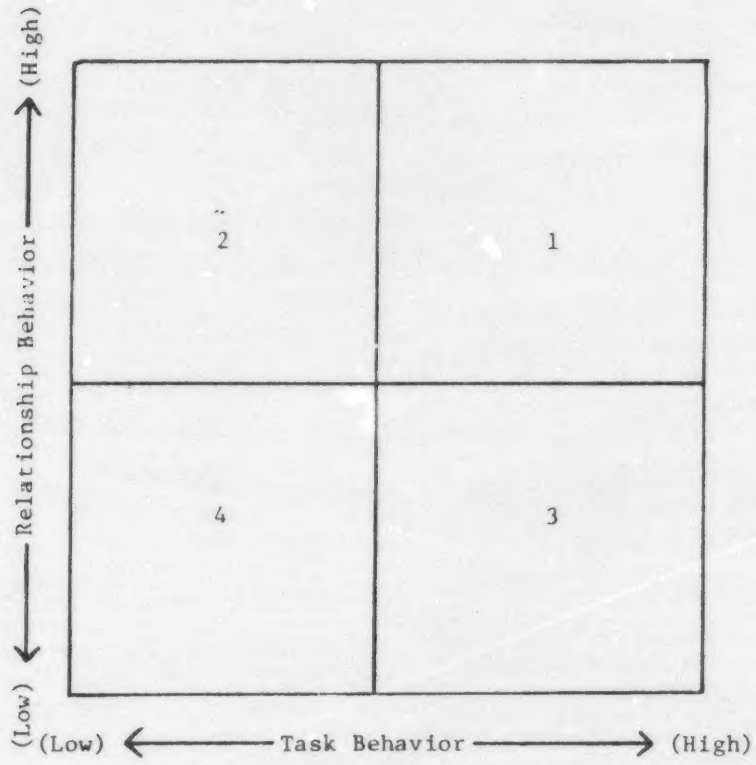
communities and under specific conditions. In other words, what factors should determine which intervention strategy should be adopted in particular communities? The literature on organizational and social leadership suggests some possible answers to this question. The concepts of situational leadership (Hersey and Blanchard, 1977) are particularly useful in this regard.

Early leadership studies identified two major dimensions of leadership behavior: (1) "task behavior," in which the leader focused on the task the followers were to perform; and (2) "relationship behavior," in which the leader focused on motivating his followers and providing psychological support for them. The relationship between these two dimensions is shown in Figure 2. According to these concepts, the #1 quadrant, high task and high relationship, represented the most effective leadership style; #2 quadrant, high relationship and low task behavior, was the next most effective; and quadrant #4, low relationship and low task behavior, represented the least effective style.

Later leadership studies began to cast doubt on the concepts of effective leadership described above. Effective administrators were found to employ leadership styles in each of the quadrants described above. These studies gave rise to situational leadership theory which suggests that the most effective leadership style varies from situation to situation depending upon the level of maturity of the organizational members in the area in which leadership is to be exercised. Maturity is made up of three factors: (1) the capacity to set high and attainable goals, (2) willingness and ability to take responsibility, and

FIGURE 2

FOUR BASIC LEADERSHIP STYLES

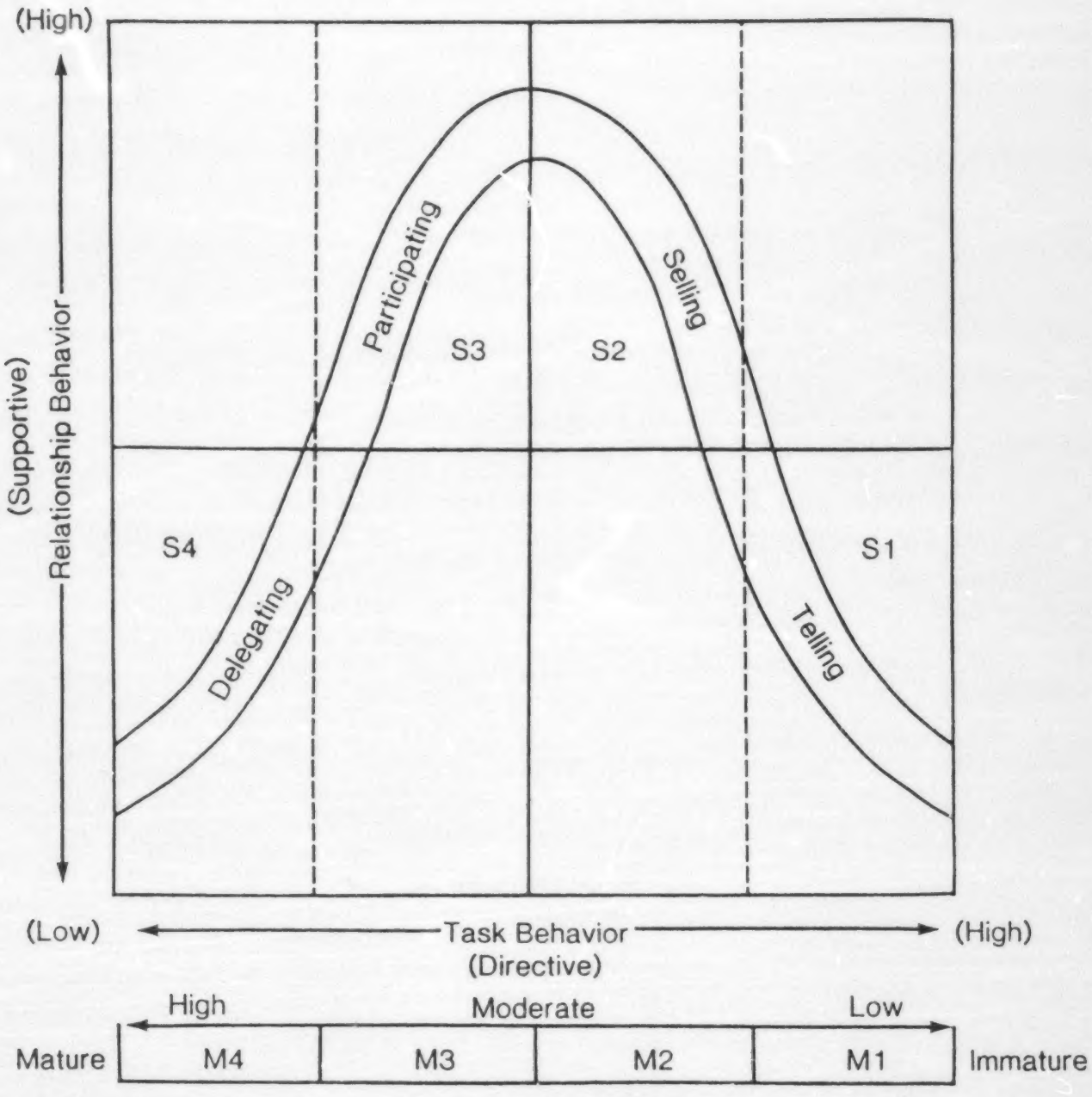


(3) education, skill and experience in the task area. According to this theory, which is based on considerable research and experience, (1) high task (directive) behavior and low relationship (supportive) behavior is most effective with immature organizational members; (2) moderately to highly directive and supportive behavior is most effective with moderately mature organizational members, and (3) low directive and supportive behavior is most effective with mature organizational members. In other words, mature people need very little by way of external leadership. Situational leaderships are depicted in Figure 3. Style (S_4), "delegating," seems most appropriate for mature (M_4) organization members; Styles (S_3 and S_2), "participating" and "selling," seem most appropriate for moderately mature (M_3 and M_4) organizational members; and style (S_1, "telling," seems most appropriate for immature (M_1 organization members.

The findings of the Education North Evaluation Project (Ingram and McIntosh, 1982), combined with the literature on social change and the application of systems theory, would suggest that the concepts of situational leadership, although developed from research in formal organizations, can also be applied to interventions (leadership) into small northern communities (organizations). In other words, situational leadership concepts derived from leadership research on formal organizations can be appropriately used as a model for educational leadership interventions into small communities in northern Alberta. In doing so, however, some of the concepts need to be re-defined and slightly modified.

FIGURE 3

SITUATIONAL LEADERSHIP STYLES



(Hersey/Blanchard, 1977)

Task and Relationship Behavior needs to be reinterpreted as follows: (1) Task Behavior is the provincial rules and regulations governing program approval and operations, and (2) Relationship Behavior is the nature of facilitative and control interventions on the part of provincial consultants and officials.

Follower(s) needs to be interpreted as meaning the participating community (agency or group) and the members of the community.

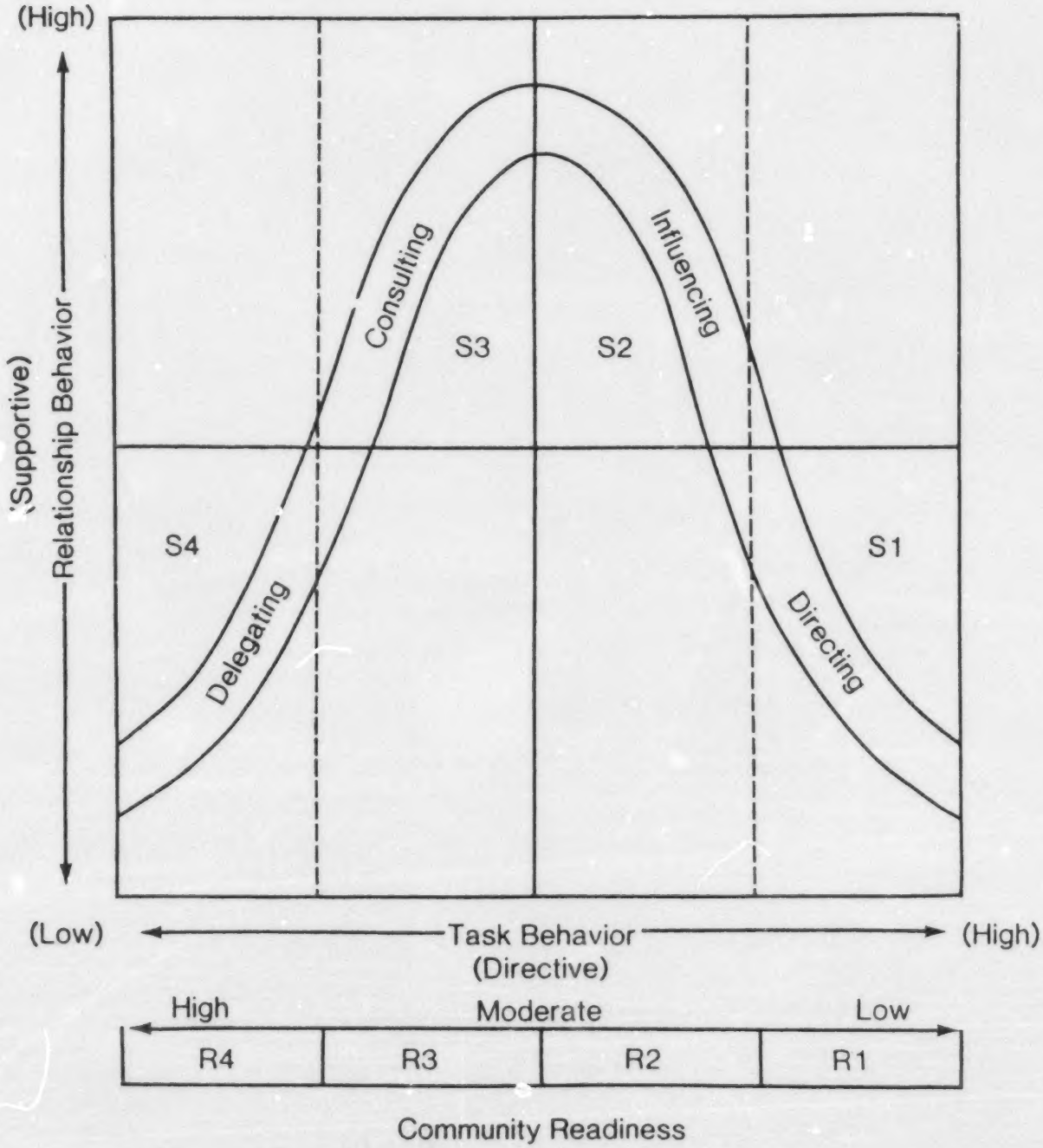
Maturity of Followers, in a community context, would be defined to mean the willingness and ability of community agencies and individual members to participate in education programs, the extent and level of skills existing in the community which would permit effective participation, and the overall readiness of the community to participate (educational levels, past experience, motivation, etc.). Community Readiness would be a better term to use.

Leaders would include the provincial, or external, consultants and officials responsible for the program.

The descriptive term for the S_1 leadership style as illustrated in Figure 3 would be changed from "telling" to "directing"; the S_2 description, "selling," could be changed to "influencing"; the S_3 description, "participating," could be changed to "consulting," and the S_4 description, "delegating," could be retained. The application of situational leadership theory to provincial intervention into communities for the purpose of increasing community involvement in education and the relevant participation skills held by community members is represented in Figure 4.

FIGURE 4

EXTERNAL INTERVENTION STYLES FOR ADULT PARTICIPATION IN EDUCATION



Appropriate Intervention Styles

In a community judged to be low in readiness (R_1) for citizen participation in educational programming, an S_1 "Directing" style would, according to situational leadership theory, be most appropriate.

In a community judged to be moderately ready (R_2 or R_3) for a citizen participation program, an S_2 (Influencing) or an S_3 (Consulting) style would seem most appropriate. An S_4 (Delegating) style would seem most appropriate in a community judged ready (R_4) for a citizen participation program. Illustrative types of regulating and consultative behavior included in these styles are shown in Table 1.

In making decisions about the appropriate intervention program for a "low," "moderate," or "high" readiness community, the three-dimensional model illustrated in Figure 1 can be applied. It suggests that three major factors must be considered in any intervention program: (1) the extent of association with the school, (2) the specificity of the program of activities, and (3) the extent of external (provincial) control. On the basis of situational leadership theory, the most appropriate intervention strategy for a "low readiness" community would seem to be one with "low autonomy" on all three dimensions of the intervention model illustrated in Figure 1. In other words, it would include a close association with the school, it would require a specific project focus, and considerable external monitoring and control would be built into the program. Strategy #1 in Figure 1 represents such a program. On the other hand, the most appropriate strategy for a "high readiness" community would seem to be one with high

TABLE 1

Illustrative Directive and Consultative Behaviour Which Might Be

Appropriate for Communities with Varying Degrees of Readiness

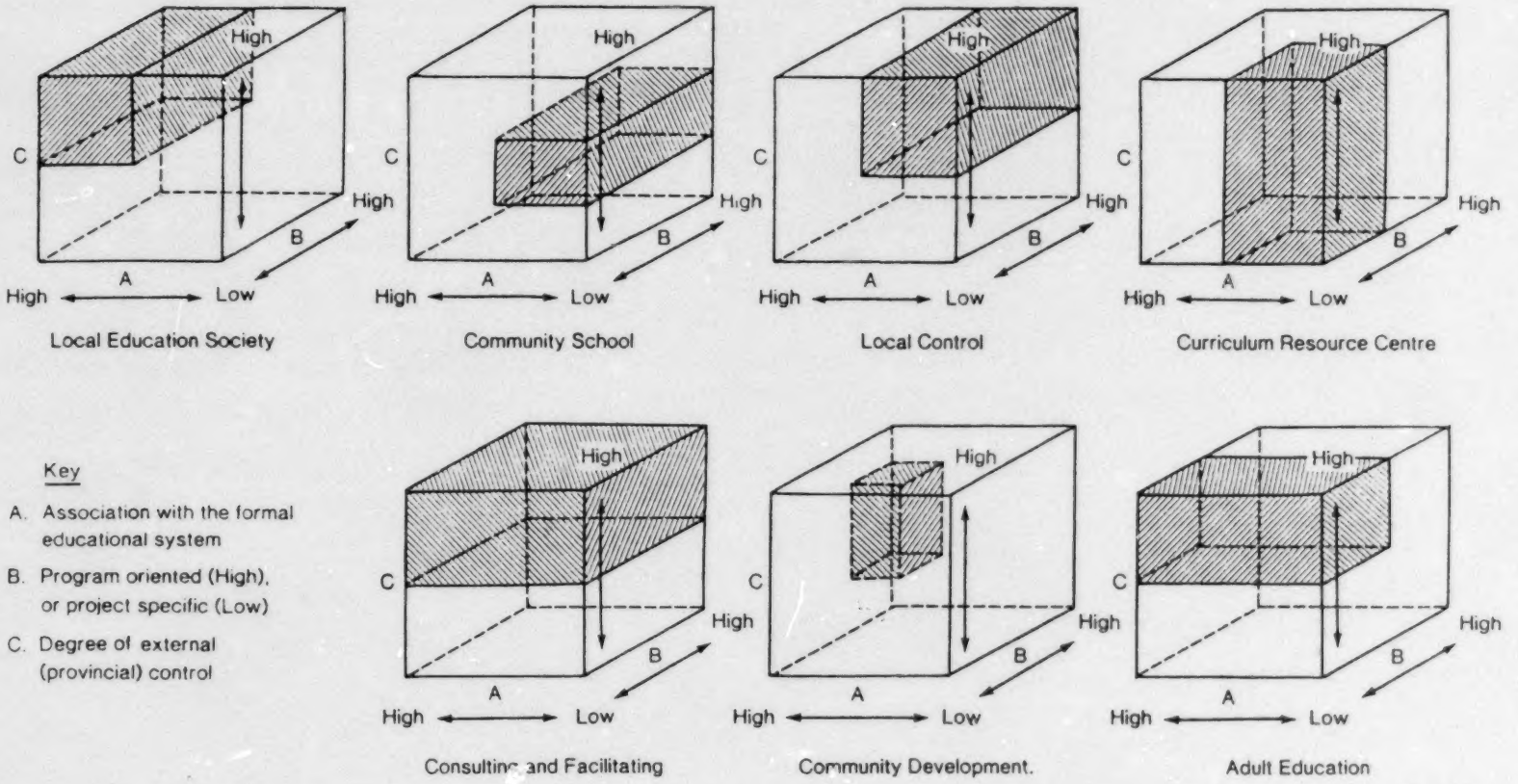
Type of Behavior	Readiness of Community		
	Low	Moderate	High
Provincial Directives			
1. The program must be controlled and administered by the school system.	X		
2. The school system must approve the program.	X	X	
3. The school system must be represented on the policy body.	X	X	
4. The school system must be kept informed of program plans and activities.	X	X	
5. No regulations are made respecting association with the school system.		X	X
6. Only specific projects with visible end products will be approved.	X		
7. All details of the program, its operation and administration, must be spelled out in the proposal	X	X	
8. The specifics of administration are established provincially, after consultation with local leaders.	X		
9. Only the objectives of the program and its general nature need to be spelled out in the proposal.			X
10. Financial control is exercised at the provincial level.	X		
11. Budget approved pre-audit and post-audit are conducted by provincial officers.	X		
12. Budget approval and post-audit are conducted by provincial officials.	X	X	
13. Budget approval is done by provincial officials.		X	X
14. No budget control except for audited annual reports is required.			X
15. Program decisions are made provincially.	X		
16. Regular reports on activities are required.	X	X	X
17. Provincial officials must be consulted on all major program decisions.	X	X	
18. No program control is exercised provincially except for initial approval for funding.			X
Consultative Behavior			
1. Regular monitoring and inspection visits are made.	X	X	
2. Local program personnel are informed of errors and mistakes and are told to improve the operations.	X		
3. Leadership training programs are conducted and local personnel are expected to participate.	X	X	
4. Leadership training materials are developed and sent to local personnel, along with suggestions for their use.	X	X	X
5. Consultative and monitoring visits are made regularly, but behavior is not in a control mode.	X	X	X
6. Consultative visits or contacts are made only on request.			X

autonomy on all three dimensions of the intervention model. Such a strategy would allow independence from the school, a broad program focus and minimum provincial intervention. Strategy #8 in Figure 1 represents such a program. The most appropriate strategies for communities with varying degrees of readiness between the "high (R_4)" and "low (R_1)" extremes would be those somewhere between the "high" and "low" autonomy positions on each of the three dimensions on the intervention model illustrated in Figure 1. It is also likely that unique situations in some communities might require a strategy which is low on some dimensions and high on others.

Typical intervention strategies -- the local education society, the community school, local control, the curriculum development resource centre, the adult education strategy, the community development strategy, and consulting and facilitating -- have been presented in Part Two of this sourcebook. The placement of each of these strategies on the intervention model is illustrated in Figure 5. It is interesting to note that each of these strategies is fairly flexible on one or two dimensions and therefore can be modified to accommodate communities with varying degrees of readiness. For example, the local education society strategy could function on a "moderate" to "high" level of autonomy on the association-with-the-school dimension could have either a broad program or a specific project focus and could have a "high" to "moderate" level of autonomy on the provincial control dimension. Similar variations in the other strategies can be observed in Figure 5.

FIGURE 5

THE LOCATION OF COMMON INTERVENTION STRATEGIES ON THE INTERVENTION MODEL



Key

A. Association with the formal educational system

B. Program oriented (High), or project specific (Low)

C. Degree of external (provincial) control

Dimensions of Community Readiness

Thus far in our development of the operational concepts of situational leadership for community involvement in education, we have said very little about determining the level of "readiness for involvement" in communities applying to participate in a program, except that readiness is made up of three factors: (1) the ability to set high and attainable goals, (2) the willingness and ability to assume responsibility, and (3) education, skill and experience pertaining to participation in educational programming and decision making.

The level of maturity of "followers" in organizations is determined by means of "tests" completed by managers and employees. These provide readings on: (1) Job Maturity (past performance, technical knowledge, understanding of job requirements, problem-solving ability, ability to take responsibility, meeting job experiences, planning skills, decision-making skills, follow-through, judgment and problem-identification ability) and (2) Psychological Maturity (willingness to take responsibility, achievement motivation, job commitment, activity level, job interest, persistence, reinforcement required, work attitude, time perspective, supportiveness, initiative, and independence). Most of these dimensions can be applied to the maturity, or level of readiness, in a community as well as they can to individual members of an organization. In a community, however, these attributes would have to be applied to appropriate community agencies and organizations as well as to individual community members. Relationships within the community would also have to be examined.

It should not be necessary to develop elaborate measuring instruments to assess "task" and "psychological" factors and then quantify readiness on a numerical scale. A "check list" of factors which can be rated as "low," "moderate," or "high" readiness should be sufficient. The dimensions on page 115 can be used as a guide in developing such a check list. The following factors should also be considered: (1) the past record of the community in similar activities, (2) the relationship between the community and the school, (3) relationships within the community, (4) the levels of appropriate skills and motivation within the community, (5) the level of community pride and (6) aspirations of the community. Some simple systems for "weighting" these dimensions and arriving at an overall readiness profile must also be developed. The ratings and judgments should be done by a panel of people who are knowledgeable about the community and have the appropriate skills to make the judgments called for.

* * *

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CHAPTER XI

DEVELOPING AN INTERVENTION POLICY AND PROGRAM

The evaluators of the Education North project concluded that the project was as successful as could be expected in the short period of time it had to reach its objectives. On the basis of this conclusion, the evaluators also stated that it would be both feasible and appropriate for the provincial government to establish an ongoing program with parameters and objectives similar to those established for the Education North Evaluation Project (Ingram and McIntosh, 1982, p. 193).

If the provincial government decides to establish such a program, the following guidelines are suggested for the development of the program. These are based upon the evaluation of the Education North project, the findings of similar projects as reported in the literature, theory and research on social and organizational development, and the literature on policy and program development.

Policy Questions

We begin with the policy questions which need to be addressed and answered before a program can be designed and implemented:

1. What should be the overall goal and objectives of the program?
2. What area, or areas, of the province should be included in the program?

3. What communities within this area(s) would be eligible?
4. What policies should govern the level of funding to be made available to the program? to any one community?
5. What policies should govern the design and operation of the program?
6. What policies should govern the management and administration of the program?

Overall Goal and Objectives

The overall goal of the program would be to develop an educational system which will be sensitive and responsive to the needs of and opportunities available in the community, involve adults in the educational program, increase the relevance of education to its clients and, in general terms, improve the quality of the educational experiences of both children and adults.

The purposes of the provincial program would be to pursue this goal by (1) funding and supporting local programs which have as their objectives adult involvement and participation in educational programs and (2) increasing the development and use of community resources in educational programs.

Geographical Scene

Although the type of program envisaged would be appropriate anywhere in the province, because of the costs involved the government may wish to limit the program to northern Alberta, where the problems of relevance and alienation are most acute.

Community Eligibility

Any community in the area covered by the program should be eligible to participate. The only criterion should be that it is a functioning community. Criteria such as the presence of a school and the approval of the school system should be considered only in approving the type of program, and not in determining eligibility to participate.

If the program has to be limited for financial reasons the larger communities where the problems are less acute or where other resources are more available could be assigned lower priority.

Project Funding

The level of funding for the overall program is a political decision which must be made in light of other programs and priorities. However, if the program is to have an impact, a minimum figure should be established. Based on the experience of Education North and the assumption that the scope of the program will be expanded, an annual budget of at least $1,500,000 would probably be required to operate the program.

Although a maximum figure might have to be set for funding any one project, there should be no minimum level; some communities may only require a small amount of "seed money" to get started or to see them through a difficult phase.

Design and Operation of the Program

The experience of Education North and other similar projects suggests that because of the variations in communities and the importance of matching intervention strategies to these variations, a flexible set of policies is required to govern the operation of the program. For example, any community group, including the school, should be eligible to initiate the process by applying for participation in the program. Other predetermined requirements such as establishing a society, involving the school or having broad representation on the governing board should not be established.

The intervention model described in Chapter X could serve as the framework for determining the level of readiness of the community and the most appropriate intervention strategy. The level of funding and the time span of the project would have to be based on the nature of the project and the intervention strategy applied. Development of the project and the intervention strategy, although based on the intervention model and the underlying situational leadership theory, should be an iterative process involving the local community and the project staff. It should also be pointed out that a major purpose of the program is to raise the readiness level of the community. If, in fact, this takes place during the project, the intervention strategy should also be modified appropriately.

It is argued by some human resource development practitioners that intervention into the operations of a community, or any of its sub-parts, other than the provision of development funds and

consultation on request, is paternalistic, thwarts the natural development of the community and delays its maturing process. The proponents of this school of thought would probably brand the intervention model outlined in Chapter X as paternalistic and, therefore, not appropriate as a development strategy. They would probably favour the same basic strategy (the provision of funds and advice on request) for each community regardless of its stage of readiness.

The authors of this report would argue that interventions which thwart development and delay the maturing process are to be avoided. However, they disagree that all control and intervention strategies have this effect. The presence of control and influence mechanisms does not automatically create a thwarting paternalistic relationship. If this were true we should eliminate practically all of our social institutions and return to a natural environment.

Paternalism implies an inappropriate and thwarting type of intervention, not the absence of intervention.

The evaluation of Education North, plus a review of other human resource development attempts, lead the authors to the conclusion that a differentiation in type and degree of intervention related to the stage of readiness of the interested communities, along the lines suggested in Chapter X of this report, is indeed necessary if the objectives of the program are to be effectively and efficiently achieved.

Management of the Program

In keeping with the new organizational structure being implemented in Alberta Education, a team within the Program Development Division should be established to develop the details of the program, the pilot investigation having already been carried out by Planning and Research through the Education North project and its evaluation. Questions such as those posed on pages 125 and 126 of this report need to be considered and answered through policy details, program regulations and operational guidelines. Implementation of the program could be the responsibility of a coordinator housed in the Special Programs branch of the Program Delivery Division. An advisory steering committee, consisting of representatives from cooperating departments and northern communities could be established to provide advice and feedback to the program staff and to approve proposals. The local projects could be serviced by staff located in the appropriate Regional Offices -- Grande Prairie and Edmonton, and other appropriate agencies. The experience of Education North and other similar projects lends support to the suggestions that (1) the program be operated by Alberta Education, (2) that a steering committee consisting of representatives from Alberta Education, Alberta Advanced Education, the Native Secretiat, the Northern Development Council, and northern communities oversee the program, and (3) that other agencies, especially those represented on the Steering Committee, be actively involved in serving the program.

The receipt and consideration of proposals, determination of the level of readiness of communities, selection or development of an

appropriate intervention strategy and the framing of recommendations to the advisory committee could be done by a task group consisting of the program coordinator, the regional office staff involved and selected others who either know the community in question or understand the processes of social intervention.

Summary

The policies for governing the program proposed in this chapter are broad and flexible in nature. They provide a great deal of discretion to the program staff and advisory committee, but they also provide a conceptual framework, the intervention model, to guide the decisions of program personnel. The nature of the program and the variation in communities demand this type of flexible framework.

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References

Ingram, E. J. and R. G. McIntosh. The Education North Evaluation Project: The Final Report. (Edmonton, Alberta: Planning and Research Branch, Alberta Education, 1982)